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ALF

LIFE OF ST. ANTONY

Athanasius

THE
L I F E
O F
St. ANTONY.

Originally Written in *Greek* by
St. ATHANASIUS,
Bishop of *Alexandria*.

Faithfully Translated out of the Greek by D. S.

TO WHICH
The L I V E S of some others of
those *Holy Men* are intended to be added,
out of the best Approved Authors.

L O N D O N,

Printed for the Author, for the Use and
Benefit of a Religious Society, 1697.

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THE PREFACE.

THE great Prejudice, which in this last Age was raised against Monastick Life and Monks, so greatly esteemed in the most flourishing Ages of the Church, did proceed, not so much from any Evil in the thing, or in the persons at that time, though much degenerated from the Virtue of the Ancients, as from the Wickedness and Sacriledge of such as were greedy of their Revenues and Riches, and Unwillingness of others to bear the Yoke, they had taken upon them. This is so manifest, that whoever should proceed to that degree of Disingenuity and Impudence as to deny it, would justly forfeit all Credit with Men of Judgment and Impartiality afterward. It is true, there was too much occasion given for such as had a mind to rake up all the dirt they could against them; yet even in that scarce any who have set themselves to that work, have contained themselves within the bounds of Truth and Modesty, much less of Charity; but their Malice and Prejudice may be

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be perceived upon a very small inspection into their Writings. In this wicked Work, besides all those who were directly concerned in it, many others engaged, partly as Advocates, in hope of some Preferment or Advantage from such as were possessed of the Prey; partly to ingratiate themselves with the Party; and partly through an indiscreet ignorant Zeal, easily carried with an overflowing Stream.

The mischievous Consequences of this were many and great; of which, to pass by others, one is no less than want of sound Education in true Christian Piety and Virtue, even in our Universities ever since, but too manifest in the Effects: and another no less than that, even the making the Word of God of none effect, by discommending and disparaging, and eluding even what our Saviour recommended to all, though enjoined to none, undermining the very Principles of the most Heroick Virtue and Piety of the most Holy Christians, by an abominable Antichristian Presumption, requiring no less than a Publick Humiliation of all the Protestant Churches. For these, and others of this nature, it is that the Blessing of God hath not been upon the Reformation, but only a Protection, nor is it probable ever will, till the Reformation it self be reformed; but that they will either dwindle away, as they have hitherto, till they come to nothing; or fill up the measure of their Iniquities, till they bring some great Judgment of God upon them. Such

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Such inconsiderate factious Zealotes as call this Popery, know not what they say; but do Honour to Popery, Injury to Christianity, and Prejudice to their own Cause. But so mad and heady have they been, that sober Men, who understood better things, have been forced to apologize for barely mentioning the Monasteries, as Mr. Tanner hath truly observed, in his Preface to his Notitia Monastica; who, notwithstanding, hath very worthily dared to say, That Monasteries were in those dark Ages the only Preservers of Learning, and Maintainers of Hospitality: That Orders and Statutes for the Relief of the Poor were never known till after their Dissolution: and, That their Founders were Men of the greatest Honour and Virtue in their respective Ages. In his Epistle Dedicatory.

The Antiquity of Monasteries among Christians is not certainly known. It is very probable, which Mr. Tanner saith after Sir George Mackensy, that the Original of Monks in Britain may be dated from the first Plantation of Christianity therein; "and that some of the Druids "having been converted from the Pagan Religion, "whereof they were the Priests, became our first "Monks; being thereunto much inclined by the "Severity of their former Discipline. And the same is certainly more than probable concerning Egypt, that the Therapeuts, whatever they were before, were converted some of the first, and con-

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tinued their way of living afterward; for none could be more disposed to receive the Gospel; nor can any other account be with any probability given of them. And Monasteries there were in Egypt before St. Antony, as appears plainly by the expression of St. Athanasius in his Life, (c. 3. p. 6.) and more fully by Socrates, (lib. 4. c. 23.) who saith, That Monasteries in Egypt had their Original from very great Antiquity: but they were enlarged and much increased by a pious Man, whose Name was Ammon; of whom Athanasius makes mention in the Life of Antony, (c. 32.) which Socrates also takes notice of. So that the Question mentioned by St. Hierom, in his Life of Paul, is plainly to be understood, not who were the first Monks, nor who were the first Anchorets; but who were the first Eremites, who retired so far as into the Desert: for Athanasius mentions an old Man, when St. Antony began, who had obliged himself to a Solitary Life from his Youth; and, doubtless, many such there were from the beginning of Christianity: but such Societies there were also of Women, before St. Antony's time; to one of which he committed his Sister, as appears in his Life; and of whom St. Athanasius gives us a noble Testimony. Apolog. p. 698. to. 1.

But there being none of whom we have any such particular and authentick account of their Lives and Actions, more ancient than St. Antony, none could

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could be more proper to begin with for Example of the Heroick Piety and Virtue of those Ancient Christians, than his, being written by so Eminent and Excellent a Person as St. Athanasius, whose deserved Character the English Reader may peruse in Dr. Cave, collected out of the Ancients.

And for the LIFE it self, that it was written by Athanasius in Greek, and soon after Translated by Evagrius into Latin, is so attested by the Ancients, as is beyond all question; and the Agreement, and Disagreement too, by reason of the Liberty which Evagrius saith he took in Translating of it, which is between the Greek and the Latin Copies now extant, is so remarkable, and all so agreeable with what is said of it, or out of it, by the Ancients, as renders all little Cavils and pretended Doubtfulness greater Blemishes to their Writings, Candor and Integrity, who abuse People with such Pretences, than it can be to either the Greek or Latin Copies, which so mutually confirm the Truth of each other, and with the concurrence of other Testimonies, make such a triple cord, as nothing but greater regard to Factions and Parties, than to Truth and Honesty, would ever attempt to break. Why are not some others reckoned doubtful, for which there is more colour; but that one serves their turn, but the other not?

But undoubtedly there is a certain Secret Cause of some Peoples Prejudice against this Holy Life: His Heroick Virtue and Devotion, is a tacit

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Reproach to their Laziness and Tepidity; His Miracles, to their Want of Grace; which makes that seem incredible to them, which they see nothing of among themselves: and hence they catch at any thing to bring all into question; as, his Combats with Devils, (c. 7.) though certainly written by St. Athanasius, and cited out of him by Ruffinus, Socrates, and Nicephorus; and the like related by others, and even in our own times: the Smell of Spirits; (c. 35.) as if it was not common for foul Spirits to leave a Stink behind them; or that we must deny Credit to all Relations of that kind, even amongst our selves, because not agreeing with our fine-spun imaginary Notions of Spirits; and the use of the Sign of the Cross, both recommended to others, and practised by himself; as if that was not the Common Practice of Christians long before his time; and the triumphant Erecting of Crosses ever since Constantine's time at the least; (See Eusebius's Life of Constantine, l. 1. c. 28,—31, 40. and l. 2. c. 7.—) and we had bravely mended the matter, by setting up instead of it the Effigies of the Dragon upon our highest Spire without, and the Ensigns of the Beast over our Altars within, in many of our Churches, as real Emblems or Representations of our Estate and Condition, as if there was indeed some Magical Enchantment in them.

We may argue and cavil at such things as these; but where is the Virtue and Divine Power, which accom-

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accompanied that Holy Man? If we judge by our Saviour's Rule, we shall find little but empty Talkers among those, who exclaim most against these things; and magnifie the Active Life above the Contemplative: What does their Activity produce? Antony, we see, converted great numbers to forsake their Estates, and embrace the State recommended by our Saviour to all, who could receive it: But how many do we see by these Orators converted from their Covetousness, Vanities and Superfluities, to Obedience to the positive Commands of Christ? In Antony the Power and Spirit of Christianity shined gloriously even in the sight of Heathens and Infidels; but our Little Morality makes our selves suspected first, and then our Religion too for our sakes; and gives great occasion to such as have more Wit than solid Virtue, to turn Atheists and Deists; and such as have some sense of Religion, to turn Separatists or Dissenters, Nay, the very Reading of this Life hath produced more noble Conversions, than all their Preachings and Writings, put all together, who cavil at it: whereof we have particular instances in St. Augustin's Confessions, l. 8. c. 6. And, indeed, how can they expect the Blessing of God upon their Labours, who so unadvisedly oppose so considerable a part of the Doctrine of our Saviour in general, and resist his Inspirations in such as consult them in their own particular cases? Is this the way to prepare a People

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People for the Lord: They may do well to consider what they shall answer, when they are called to account for it; and be more wary in such cases, that they do not obstruct the Work of God, but, as they ought, promote it.

An ABSTRACT of the LIFE of St. ANTONY out of Sozomon, l. 1. c. 13.

WHETHER they were *Egyptians*, or any others, who were the first Beginners of that (*Monastick*) *Philosophy*, this is confessed of all, That that Great *ANTONY* the Monk did excellently practice that kind of Life with proper Exercises and Actions of *Diligence* and *Perfection*; whom at that time growing famous in the Desarts of *Egypt*, the Emperour *Constantine*, in Honour of his Vertue, received into his Favour and Friendship, honoured him with his Letters, and desired him to write to him for what he had occasion. He was an *Egyptian*, Born of a Noble Family at a place call'd *Coma*, which is a Village near *Heraclaea*. * When he was a well-grown Youth,

Upper Egypt the

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the Lands descended to him from his Father, he gave to the People of the place; and selling the rest of his Estate, he distributed the *Price* amongst the Poor. For he considered that it was the part of a Student of Philosophy, not only to deprive himself of his Estate, but to dispose of it in a decent manner. While he lived with others of his time studious of Philosophy, he imitated the Virtues of all of them. And because he conceived that a Good Life, although hard and difficult at the beginning, would, by Custom, become easie and pleasant, to those measures of severe Exercise of his Continnence, which he first began with, he daily added something, and, as if he always began, still renewed his Resolution and Alacrity of Mind, chastizing sensitive Pleasures with corporal Severities, and resisting the Affections of his Mind with a Wise and Divine Resolution. His *Food* was only Bread and Salt, and his *Drink* Water, and *Sunset* his Dinner time. But he often continued *Fasting* two days, or more. He *waked* almost continually whole Nights, and continued in *Prayer* even till Day; and if he did take any *Sleep*, it was only upon a *Mat*. But for the most part he took the *Ground* or *Floor* for his Bed. He refused anointing with *Oyl*, and the Use of *Baths*, and such like things; because they, with their Humidity, are wont to dissolve and relax the firmness of the Body. And it is reported,

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that he never saw himself *Naked*. *Book Learning* he neither understood, nor admired; but a Good Mind he commended as more ancient, and the Inventer of it. He was very Meek, Civil, Prudent, Magnanimous, courteous to such as came to him, and not unpleasant to those, who talked with him, even though they talked crossly: For he did wisely, by his Behaviour and Skill, allay the heat of Contention as it arose, reduced it to Moderation, and the Persons to more composed *Behaviour*. When, by so great Virtues, he had obtained abundance of Divine *Fore-knowledge*, he did not account it a Virtue to fore-know: and therefore neither did he advise that any one should lightly trouble themselves about the Fore-knowledge of Futurities. And he judged, that neither he, who is ignorant of future things, should for that incur Punishment; nor he, who had Knowledge of them, to be in that respect Happy, or to be emulated. For true Felicity, he said, was to Worship God, and Observe his Laws. But, said he, if any one be desirous of this Præ-science or Fore-knowledge of things, let him purifie his Mind. For by this means he did resolve that the Faculty of Fore-seeing, and the Science of future things, might, by Divine Revelation, be obtained. But neither did he indure to be *idle*; and he directed any who desired to live well, to work; and day and night to enter into Examination and Account

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count with himself of his Deeds: and if any thing was done otherwise than it ought, to write that down, that thenceforward he might beware of Sins, and be cautious of himself, if he should find many such things written, as fearing lest if that writing should be found, it might appear to others how bad he had been. He was an excellent and most industrious Advocate for such as were *oppressed*; and for the sake of such often went to Cities: For many, with their lamentable Complaints, prevailed with him to interceed for them with Princes and Magistrates: For all of them reckoned it a great Happiness if they could have the opportunity to see him, hear him Discourse, and receive his Commands. But although he was such as he was, yet did he endeavour to live unknown and in Solitude. And when at any time he was compelled to go to the City, to succour any in want, as soon as ever he had dispatch'd the Business for which he came, he presently hasted back to his Retirement. For *Fishes*, said he, do live in the Water; but Solitude is the Element for *Monks*: Those, if removed to dry Ground, die; these, if they approach the City, lose their Monastick Composedness. Toward those who looked upon him he endeavoured to behave himself so, as neither to be, nor to be judged proud.

These few things concerning the *Conversation* of *Antony*, I thought necessary to say, that taking them

them for Examples, we may by them judge of the rest of his Philosophy.

He had many very Eminent *Disciples*, of whom some flourished in *Egypt* and *Libia*, others in *Palestine* and *Syria*, and in *Arabia*. And each of them lived, among those where they lived, as their Master did, and instructed many in the like Virtue and Philosophy, so that it was hard for one, who did diligently visit Cities and Countries, to meet with his Associates or Successors: For how could such easily be met with, who more industriously endeavoured to live concealed and unknown, than other Mortals of the World, out of a vain Ambition do to be known?

A Relation of Two Courtiers converted from the World to a Religious Life, by Reading the Life of St. Antony, taken out of St. Augustin's Confessions.

TWO Courtiers at Trevers, while the Emperor was at a Publick Shew, diverting themselves in some Gardens near the City, in one of them found a certain Cottage inhabited by some Religious Men, and there the LIFE of St.

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St. Antony; which one of them began to read, and to admire, and be inflamed, and while reading to think of taking up such a Life, and leaving the Service of the World to serve God. And presently being suddenly filled with a Holy Love and modest Shame, he, angry at himself, cast his Eyes upon his Friend, and says to him, *Tell me, I pray thee, whether do we aspire to arrive by all these our Labours? What do we seek? For what do we strive? Can our Hope be greater in the Court, than to be Favourites with the Emperor? And what is there there not frail and full of Dangers? And by how many Dangers do we proceed to greater Danger? And how long shall this be? But if I would be the Friend of God, behold, I am made so presently.* This he said, and being in Labour in the bringing forth a New Life, he turned his Eyes again to the Book, and read on, and was inwardly changed where God only sees, and his Mind was set free from the World, as presently appeared. For as he read, and rouled over the Waves of his Heart, he sometimes groaned, and considered, and, at last, resolved upon better things; and having given up himself to God, he saith to his Friend, *I have now broken off from those hopes of ours, and have resolved to serve God; and this I begin from this very hour in this very place. If thou be'st loth to follow me, do not hinder me.* The other answered, *That he would stick to his Companion in so great an Achievement,*

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chievement, and of so great Merit. And both now being Religious, have built the Tower (saith *St. Augustin*) with the proper Expence of Leaving all and following Christ, and fixing their Heart in Heaven remain in that Cottage.

Two other Courtiers, who had parted from them, and been walking in other parts of the Gardens, coming to call them to return, they told them their Resolution, and how it was wrought and confirmed in them: At which they, though not yet so resolved, fell into Tears, and congratulating their State desired their Prayers. But *two Virgins*, to whom these Converts had been contracted, when they heard of it, did likewise consecrate their Virginity to the Lord.

And *St. Augustin* himself was so affected with the Relation of it by *Potitianus*, who was one of those who returned, that it was a chief occasion of his Conversion, and after many Conflicts in himself, which he expresseth very pathetically in the next chapter, he broke out at last into these earnest Expressions to his Friend *Alipius*: *What do we suffer? What is this? What hast thou heard? The Unlearned get up, and take Heaven by force; and we with all our Learning, without heart, behold where we wallow in Flesh and Blood. Is it because they are gone before, that we are ashamed to follow? and are we not ashamed at least not to follow?* And these throws of the New Birth never ceased till his Conversion was perfected.

The

The LIFE of St. Antony,

Originally Written in *Greek*

BY

St. ATHANASIUS,

Bishop of *Alexandria*,

TO

The Pilgrim Brethren.

YOUR Design of not only keeping pace with, but also of out-stripping the *Egyptian Monks* in a virtuous Aseetick Course of Life, is an Entrance upon a very generous and laudable Enterprize. You have at length, I find, got Monasteries of your own, and a Platform of *Monastick Discipline* by you. There is no one but must in Justice commend your Design; and no doubt

but

but God will bring it to Perfection, in case ye be but instant and constant in Prayer for his Blessing.

And since you have an earnest desire of being inform'd, How St. *Antony* first entred upon an Asceticck way of Living; and what manner of Man he was before; and what sort of End he made at last; and whether the Reports that have pass'd about him are true; in order, I presume, to bring your selves to an Emulation of him; and hereupon have thought fit to request an Account of his Conduct from my hands: Be ye hereby satisfy'd, that I have received your Command, and received it with great Affection too; for the Truth of it is, the bare Remembrance of St. *Antony*, is a Matter of great Advantage to me: Besides too, I am very well satisfy'd, that when you have had an Account of this Man, you will admire him so, as to rival and transcribe his Example; which indeed is a Pattern so exact, that any Monk may form his Solitude by it; and therefore I dare advise you not to dis-believe what-ever you may have heard concerning him; but rather to look upon common Reports, as strange as they may seem, to fall far short of what St. *Antony* did and was: for truly his Fame does not come near his Worth. And I must needs say, that what I send now to you concerning him in this Letter, by reason of the Urgency of your Request, is only an imperfect

fect Relation of some few Passages of his *Life*, which are still fresh in my Memory. And I desire you by no means to leave off Enquiring about him of Passengers from all Quarters; for I am perswaded, did every one speak what they knew of him, his Life would be found a Task too great for any Biographer to undertake to perfect it: For which reason, as soon as your Letter had reach'd my hands, I thought fit to send for some of those Monks who us'd frequently to visit him, that by their Information my Narrative might be a little fuller than 'tis now. But because the scantiness of the Seamen's time and the hast of the Pacquet-Boat straiten'd me so, that I could not tarry till they came; I have us'd my utmost Diligence to acquaint your Reverences with all that I knew my self, (for I have often seen him) and could learn from a Person who was his Servant no small time, and us'd to pour the Water on his Hands when he washed. I have all along ey'd the Truth; for that who-ever hears more than he will find here, may safely give Credit to what he hears. Who-e'er knows less of him can't chuse but have great Thoughts of *St. Antony*; but how-ever, can't revere him so much as he ought who Reads this.

S *St. Antony* was Born in Egypt, both of Rich and Noble, (& what is better than both) of Christian

Christian Parents. And indeed his exact Christian Life was a clear Evidence of his Christian Birth. During his Childhood he was always kept at home, being an utter Stranger to every Body but his Father's Family. And after he was a little grown up, he could not endure to go to School, purely because of an inbred Aversion to keeping Company with other Children: For he had a strong desire to live, as we read of *Jacob*, like a plain Man dwelling in Tents. When his Parents us'd to carry him to Church, (though but a Child) he did not appear Listless or Lazy: Neither, as he grew up, did the least sign of a refractory Spirit appear in him: But he was always very Obedient to his Parents, and Attentive to the Prayers and Homilies, and strictly careful to reap some Profit to his Soul from what he heard. Though he saw his Parents had a great Estate, yet he never was concerned for dainty Victuals, or variety of Dishes, being not in the least solicitous about matters of that kind; but was always pleased with what-ever was provided, and never desired any thing else.

2. At about Eighteen or Twenty Years of Age, at the most, he was left an Orphan, with an only and very young *Sister*, and trusted by his Parents, (notwithstanding he was so young) when they dy'd, with the Management of the whole Family and Estate, and the Education of his *Sister*. Before Six Months after their

Decease

Decease was expir'd, as he was going (according to his Custom) to Church, and ordering his Faculties into a fit frame for Devotion, that Text (*Matt. 19. 27.*) of the Apostles *leaving all* to follow their Saviour, came particularly into his Mind in the midst of his Walk; as also concerning those who in the *Acts* (*Act. 4. 35.*) *Sold their Estates, and brought and laid them at the Apostles feet, to be distributed as every one had need;* and what, and how great an Hope remains laid up for them in Heaven: With these Thoughts he went into the Church. Now it happened on that Day, that that part of the Gospel was read where we read our Lord saying to the Rich Man, *Matt. 19. 21. If thou wilt be perfect, Go sell all thy Possessions, and give unto the Poor, and then come and follow me, and thou shalt have Treasure in Heaven.* This Lesson St. Antony apply'd (as particularly directed to him) to himself; and hereupon embracing the Remembrance of the generous Example of those Saints, as injected into his Mind by God himself, accordingly parted with the Estate of an ancient Family, in all 300 Measures (which the *Egyptians* call *Aroures*) of very rich and fertile Land, and distributed the Money, for which he sold it, among the Inhabitants of the Village where he liv'd; that neither his own nor his Sister's Mind might be encumbered with it any longer. His Moveables he also Sold, and gave the Money to the Poor.

3. And having reserv'd some small matter for his Sister, the next time he went to Church he heard our Lord say in the Gospel, *Mat. 6. 34. Take no thought for the Morrow*: And therefore, without any more delay, he e'en went out immediately, and distributed that too among the Poor. And having given him in Charge to some experienc'd and trusty Virgins, to be Educated in their Cloysters, he betook himself to an Ascetic Life without doors, keeping a very close eye upon himself, and leading a very rigid and abstemious Life; for at that time there scarcely were any settled Monasteries in *Egypt*, neither did any Monk live in a remote Wilderness: But whoever had a mind to order himself very severely, exercis'd himself in some solitary Place not far from his own Town. At this time there was an Old Man in a neighbouring Village that had oblig'd himself to a solitary Life from his Youth. St. Antony having observ'd him, was inflam'd with Emulation, and at first continu'd alone in some place or other that was hard by the Village. And where-ever he heard of any studious and zealous *Courter of Vertue*, like a provident Bee, he would be sure to go and find him out, never returning to his own Abode till he had seen him, and could bring something back with him, which might serve for part of a *Viaticum*, to bear up his Spirit in his Progress to Heaven. After he had continu'd thus some time,

he

he squar'd his Mind with such exactness, as to *resolve never to return again* to the Place where *his Ancestors Seat* was; nor so much as to bear the secular Concerns of *his Relations* in his Memory any longer; that he might intirely apply his Mind and Affections to a vigorous Assiduity in Asceticks. And therefore *he wrought with his own Hands*, because 'tis written, *1 Thess.* 3. 10. *Let not the Idle eat.* Part of what he got by his Labour he subsisted on himself, and part of it he gave to the Poor. He *Prayed* continually, because he had learnt that we ought to pray incessantly in private. He attended so diligently to the *Scriptures*, when read, that nothing fell to the ground from him, but he held it so fast, that his Mind was as good as a Library to him. For the sake of his Demeanour, he was *belov'd* by all: He *submitted*, with great readiness, to all virtuous Persons whom he visited: He would, with great diligence, by himself mark every *virtuous Person's* Vertue, for which he was peculiarly Eminent, and stamp them upon himself. In one, he would observe an Obligingness of Carriage; in another, an unwearied Fervour in Prayer; in a third, Calmness of Spirit; in a fourth, great Condescension and Charity: He would very affectionately eye this *Person's* great Sprightliness, Vigilance, and moderate use of Sleep; and another Man's Affability, Delight in the *Scriptures*, and Rea-

diness in Conferences on Spiritual Subjects: Here he admir'd one for his Fortitude, Magnanimity, Patience, and Courage; there another for his Fastings, hard Lyings upon the Ground, and other such like Arts of subduing the Body: But principally, and above all, he would seal on his Heart and Soul that Piety and vehement Affection for Christ, and stream of mutual Love, which was very obvious and legible in them all. Thus he us'd constantly to go back to his own Cell always fraught with such *useful Observations* as these; making himself the Repository of all those Excellencies he could spy in others; whence he was wont to elicit and display them in a bright and exemplary Conversation. All the Contest he had with those of the same Age with himself, was, to be second to none of them in *Christian Discipline*: In which sort of Victories he behaved himself so modestly, that no body fretted at him for Envy; but rather, on the contrary, took delight in taking Notice of him; insomuch, that the whole Neighbourhood that had any regard for Vertue, and all with whom he convers'd, observing his Goodness, us'd to call him *Theophiles*, or God's Friend: The Elder, calling him Son; and the Younger, Brother.

4. But *the Devil*, who is envious, and hates every thing that is commendable, could not endure to see such a noble Purpose in so young a Person;

son; but made it his Endeavour to thwart all his Designs to his Disadvantage.

At first he strove to bring him off of his Ascetick Course of Life, by throwing into his Mind a Remembrance of his Estate, of the Nearness of his Relations, and a Solicitude for them; a Love of Money, and Desire of Glory; great Varieties of Pleasure, and other such Recommendations of the Methods of the World; as also, Thoughts of the Ruggedness of Vertue, and how much Labour it costs a Man to obtain it; and, to mention no more, of the Weakness of his Body, and the long Remainder of his Life. In short, the Devil rais'd a great deal of dust in his Thoughts, that by bemudding and disordering his Mind, he might make St. *Antony* let go his Design. But as soon as the Enemy saw himself too weak to foil St. *Antony's* Resolution; and quite contrariwise, that he himself was emasculated by the Holy Man's Steadiness, supplanted by a mighty Faith, and fall'n by reason of his continual and earnest Prayers, he assum'd a new Boldness and Confidence in those Weapons which he knows every Man carries about him in his own Flesh against himself; for here he mostly lies in Ambush against the Souls of the Young. Accordingly he renews his Assault against the Youth, Night and Day attacking him with great Turbulence; insomuch, that standers by could easily discern a Combat be-

tween them; for the Devil threw *filthy Thoughts* into his Mind; and the Young Man roused them out as fast by Prayers: the Adversary us'd his Policies to make his Body dissolute, and rebellious; on the other hand, *St. Antony* fortify'd his Soul, and us'd his Body hardly, and kept it under by Faith, and Fastings, and Tears, and earnest Addresses to God. But still the Devil, though worsted, was very hardy, and *appeared* to him in the *Shape of a Woman*, represented Beautiful in all respects, only to impose upon *St. Antony*. But *Antony*, by placing the noble Extract of his Spirit and intellectual Power in a clear view before himself, quench'd this Fire-brand of Deceit. Nevertheless the Devil would yet be hinting the Softness and Affectingness of this Pleasure; on the other hand, *Antony*, like an enraged and exasperated Person, by revolving in his Mind God's Menaces of Fire, and the Toyl of those Furrows which the never-dying Worm ploughs in the Consciences of the Damn'd, escap'd free without being hurt, or so much as sing'd by his Temptations. All which dash'd the Enemy mightily out of countenance; for, he that once thought of being equal with God himself, was now slighted and baulk'd by a Young Man; and he that generally vaunts and vapours so insolently over Flesh and Blood, was now over-thrown by a Man, even whilst he wore his frail Body of Flesh: For our Lord, who

wore Flesh Himself for our sake, and gave the Body a Conquest over the Devil, wrought and wrestled together with this Holy Youth. So that every one who strives in good earnest with the Devil, may; with good reason, say, *Not I, but the Grace of God with me*, 1 Cor. 15. 57. At last, the Devil perceiving that he could not overthrow and discourage *Antony* by this Device, gnashing his Teeth, and being like one beside himself to see himself drove out; he, who is really black in his Nature within, *appear'd* in the form of a *Black Boy* to *Antony*, and as it were lying at his Feet, (for the crafty Spirit being turn'd out of his Heart, now no longer invaded his Thoughts) assum'd an Humane Voice, and said; "I have deceived many, yea, verily, I have worsted and deceived very many: But having now exerted my Strength against thee, as against many others, I have been weaken'd and overcome." "Who is this (said *Antony*) that talks thus to me?" The Devil answer'd in a wretched whining Tone; "To this Day I have ply'd soft fleshly Assurements in Young Persons, and have been call'd, The Spirit of Fornication. How many, when willing to be Sober, have I deceiv'd? How many have I, by Hypocrisie, and sense-affecting Motions, drawn aside? I am he of whom the Prophet speaks, *Hos. 4. 12. Te have been deceiv'd by the Spirit of Fornication: 'Twas by me that they were tripp'd up: I am*

he

he who have so often disturb'd thee, and as often been humbled by thee." *Antony* therefore having paid his Thanks to God, and being become more valiant in Spirit, said; "Hence 'tis plain that thou art very contemptible, for thy Soul is black and swarthy, and thou art weak as a Child; neither will I, for the future, give way to any Solicitude upon thy Account; for the Lord is my Helper, and I shall look down upon mine Enemies with scorn;" which he had no sooner said, but the Black Monster fled away, being afraid to speak or come near the Heroe.

5. This was St. *Antony's* first Conflict with the Devil; or rather, (to speak properly, and as I ought) this was our Lord's first defeat of the Devil in *Antony*, who, *Rom. 8. 3, 4. Condemn'd Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us, who walk not according to the Flesh, but the Spirit.* But for all this St. *Antony* did not neglect himself, as if the Devil were intirely under his Feet: Nor did the Enemy, as though vanquish'd, desist from forming Stratagems; for he rang'd about, like a roaring Lyon, seeking out some pretence against him. *Antony* had learnt from the Holy Scriptures that the Wiles of the Devil are many continually, and therefore continually gave himself to exercise; considering, that since the Devil could not deceive his Heart by Pleasure, he would try the more subtly and diligently to do

do it by other Methods; for the Devil is Sin's sure Friend. Wherefore *Antony* tam'd his Body more and more, lest after he had conquer'd in some Combats, he should be dragg'd a Captive by him in others. Hence he resolves to accustom himself to *severer Discipline* still. At which Resolution many were startled through surprize. But however, he went thorow with it very patiently; for the bent of his Soul having lasted a long time, wrought such a good habit in him, that he seiz'd on every, even the least Occasion of exerting his strenuous pursuit after Vertue.

6. He *watch'd* so very much, that oft-times he lay without Sleeping all Night long; and this not once, or so, but very often, to admiration. He *eat* once a Day, after Sun-set; sometimes but once in two Days; nay, and sometimes but once in four Days. His Diet was Bread and Salt: His Drink only Water. Instead of a Feather-Bed, he *lay* on a Mat; and sometimes on the bare Ground. He never anointed himself, because he said 'twas more proper for the Younger to addict themselves to Ascetick Exercises, than to seek out those things which effeminate the Body: They should rather accustom themselves to labour, and to bear the Apostle's saying in their Mind, 2 Cor. 12. 10. *When I am weak, then I am strong*; for then (said he) the Vigour of the Spirit is renew'd, and becomes

Athletick,

Athletick, when the Pleasures of the Body languish and are impair'd. This also was an admirable Thought of his, (*viz.*) That he did not think it proper to measure our *Progress in Vertue*, by the length of the Time we first set out, or by our Retirement, so much as by our Divine Desires, and Longings, and the Encrease of our Holy Purpose. And therefore he would not remember the Time past; but every Day, as though it were the first, he would express a more ardent Thirst and Endeavour after a further Advance. Speaking by the way of Soliloquie, that of the Apostle, *Phil. 2. 14. Forgetting that which is behind, and pressing forward.* And remembring the Voice of the Prophet *Elias*, who saith, *2 King. 18. 15. As the Lord of Hosts lives, before whom I stand, I will surely shew my self to day:* for he observes from the Prophet's saying, *To day*, he did not take a measure of the Time past; but every day, as if it were, laying the first Foundation of his Vertue, he studied to approve himself such an one as he ought to be before God; pure in Heart, and ready to obey his Will, and no ones else. Every *Christian Ascetick* (said he) ought to see and learn within himself his own Life from *Elias*, as in a Glass.

7. *Antony* having by this time, and by these means, recollected and simplify'd himself, Travelled to the *Tembs*, which were at a considerable distance

flame from that Town, having first acquainted one of his Acquaintance with it, who supply'd him with Bread enough to subsist upon a good while. When he was got thither, he went into one of the Tombs, and shut the door over his Head, and tarried within there by himself.

Now the Devil not being able to away with this, and afraid lest, in a little time, the whole *Desart* should be fill'd with Asceticks, came one night with a great company of Devils, and beat and bruis'd him at that fearful rate, that he lay a long time Dumb, because of the Extremity of his Torments; for he protested his Pains were so great, that 'twas impossible Men should be the Instruments of the like. But, by the Providence of God, (for the Lord does not forget those who hope in Him) the Day after an Acquaintance came with some Loaves to him, who, as soon as he had open'd the door, seeing him lying along, like a Dead Man upon the Ground, took him up and carried him to the Town-Church, and laid him upon the Pavement, where many of his Relations and Towns-People sat by him, (as they ther' us'd to do about the Corps of the Dead.) Now about Midnight *Antony* came to himself, and awoke, and saw all asleep but himself and his Acquaintance that brought him from the Tombs. *Antony* therefore becken'd to him, and desired him to carry him back to the Tombs, without disturbing any of them. Accordingly his Friend carried him.

8. And when he was return'd thither, fluting down the Tomb-top, he tarried within there as before; and not being able to stand, because of the Stripes the Devil gave him, he *pray'd* lying prostrate; and after he had pray'd, he said aloud, *I Antony am here; I don't run away for your Stroaks or Terrours: For though you inflict more upon me, nothing shall separate me from the Love of Christ.* Then he sung that of the Psalmist, *Though Hosts encamp against me, yet shall not my Heart be afraid.* Thus did Antony think and speak: But the envious Enemy, and hater of all Good, wondering to see him appear so confident in spite of all that he endur'd, sounded his Hounds together, and being burst with Envy, said; See here, we have not tam'd nor tir'd this Man, either with the Spirit of Fornication, or with our Stripes and Buffetings: on the contrary, he is grown the more daring against us; let us therefore set upon him some other way, (for the Devil has always new Schemes ready at hand to promote his malicious Designs.) Wherefore, not long after, they came and made such a great *Noise* in the Night-time, that the whole Monastery seem'd to be shook, and the Walls of the Cell to be broke through by the Devils transforming themselves into the *Shapes of all sorts of Beasts*, Lyons, Bears, Leopards, Bulls, Serpents, Asps, Scorpions and Wolves; every one of which mov'd

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and acted agreeably to the Creatures which they represented; the Lyon roaring, and seeming to make towards him, the Bull to but, the Serpent to creep, and the Woolf to hare towards him, and so, in short, all the rest, according to their Natural Motions; so that *Antony* was tortured and mangled with them so grievously, that his Bodily Pain was greater now than before: However, he was unmov'd, compos'd, wakeful, and himself: He groan'd indeed for Bodily Pains, but he had a sober undisturbed Mind, and, as't were, laughing, he said; "If ye had any Strength, it would be enough for only one of you to come against me; but because the Lord hath enervated you, therefore ye thus try to scare me by a Multitude; and (which is a manifest Indication of your Weakness) ye have put on the Shapes of irrational Creatures. If ye have any Power, if ye have receiv'd any Authority, don't delay, but seize me: But if ye have not Ability, Why do ye trouble both me and your selves in vain? My Faith in God is a sufficient Seal and Security of his standing by me. The Devils therefore having assaulted him a long while to no purpose, gnash'd their Teeth at him; for they found they mock'd themselves more than they mock'd him.

9. Moreover, the Lord did not forget *Antony's* Bravery at this time, but came to his Help; for as *Antony* look'd up, the Roof of the Cell

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as as it were open'd, and there was a Beam of light shooting down, as it were, upon him; hereupon the Devils straitway became Speechless; *Antony's* Pain too presently ceas'd, and the door clos'd again. Now *Antony* being sensible of the Ease that had been sent him, and that he had gain'd Breath, and respite from his Dolours, spoke respectively to the Vision, and said; "Where wast thou before? Why did'st thou not appear at first, that thou might'st assuage my Pain? And a Voice said unto him, "*Antony*, I was here; but I waited to see thy Behaviour under this Tryal; and since thou hast valiantly gone through it, and hast not been conquered, I will always be thy Helper, and make thee famous in all Places. Having heard this, he rose and prayed, and grew so strong, that he perceived he had more Strength now in his Body than he had before; being now near the 35th Year of his Life.

10. The Day following, as he was walking out, he found himself stronger bent to the Exercise of Religion; and he went to that Old Man (whom I mention'd before) that Night, and would fain have co-habited with him in the Desert: But the Old Man refusing, because of his Age, and the Unusualness of the thing, *Antony* immediately fled into the Mountain. Now the Enemy again observing his Zeal, and being willing to retard it, had the semblance of a large piece of Plate

in his way. *Antony* perceiving his Craft, and spying the Devil in the Dish, chid it after this manner: "Whence should this Dish come hither? This is no beaten Road, neither is here any Traveller's tread: If it had been lost, 'tis too big not to be recover'd again presently: Doubtless it would have been found if they had return'd; and, doubtless, had any one lost it, he would have return'd, because the place is so solitary. This is certainly one of the Devil's Tricks: But, however, thou shalt not impede my Holy Purpose so: May it perish with thee. No sooner was the Word utter'd, but the Plate disappeared, like Smoak before the Fire.

II. Another time he saw not only a resemblance, but real Gold thrown in the way: Whether it was a bad Spirit, or some good Power that laid it there to try the Heroe, and to shew the Devil that he did not value real Money, he neither told me, nor do I know any more of it then that it was really what it appeared to be. *Antony* wondered at the Abundance of it, and leaping over it, as a Man in a Fright over a Fire, never stood so much as to look back upon it; but run away so fast and so far, that he was latent a considerable Time after.

And now St. *Antony* continuing still more and more intent upon his Purpose, placed himself in an empty Castle that was on the other side of the River; though before he came 'twas full

of reptile Creatures, yet when he went in the Serpents left the Place, as though it had been haunted by an Enemy. Here, after he had stopp'd up the Entry, he laid in Bread enough to serve him half a Year, (which the *Thebans* often do; nay, sometimes they will continue without moulding a Year together) and having a continued supply of Water within, he winded up his Soul to God. There he continued always in his Monastery, having entred it, as a Holy Chancel; neither stirring out himself, nor taking Notice of Comers; only once in six Months he took in some Loaves at the top of the House.

12. Some of his Acquaintance came often to him, and because he would not let them in, liv'd often without doors whole Days and Nights by him, and seem'd to hear a tumultuous rout within, bawling and wailing from within, and crying, "Get away from our place; What have you to do in the Wilderness, since you countenance none of our Devices? Those that were without thought it might be some Travellers that had got into him by Ladders at the top of the Castle; but after they had leant down and peep'd thorow a little crack and saw no body, they concluded they were Devils; and being afraid, they call'd to St. *Antony*; but he heeded the Devils more than them; and whereas they expected to have seen him dead, they heard him saying, *Let God arise,*

arise, and his Enemies be scattered : Let them vanish, as the Smoak vanisheth : As the Wax melteth before the Fire, so Sinners shall perish from the Presence of God. And again; All Nations compassed me round about; but in the Name of the Lord I stav'd them off.

13. Thus did he lead Twenty Years in private Exercise, never stirring out, or seen by any one. But, at last, many others desiring to imitate his *Ascetick Life*, and other Acquaintance coming to him, and breaking open the Door by force, *Antony* came out of the Castle, as out of an inaccessible Sanctuary, being matriculated a Member of the Heavenly *Jerusalem*, and become full of God. The Spectators, when he came out, were in an Amaze; to see his Body, that had been so belabour'd by Devils, in the same shape in which it was before his *Retirement*. The *Temper of his Soul* was very pure; neither clouded by Sadness, nor shattered by Voluptuousness: Neither Laughter nor Melancholy held him in their Chains: The sight of the Multitude did not disturb him; nor their Praises make him vain: But he was intirely smooth, and regular, steered by Reason and Revelation, and fixed in the primitive State of Nature. Our Lord healed many Sick Persons by him. He also cleansed many that were possessed, comforted many that were grieved, and reconciled many that were fallen out, charging them all to pr

fer none of the Things of this World before the Love of Christ; discoursing and exhorting them to be mindful of future Goods, and of the great *Philanthropy* of God, who spared not his own Son, but gave Him up for us all. He perswaded many to chuse a solitary Life; and by this means there came to be many *Monasteries* in the Mountains: So that now the Desarts were turned into a City by Monks that left their Estates and Houses, and entred themselves Members of the Heavenly City.

14. Once he had an Occasion to pass over the Trench of the *Arsenoites*, to see some of his Brethren Monks; which Trench was very full of Crocodiles; but St. Antony, and all that were with him, by the pure Vertue of Prayer, went over unhurt. When he returned to his Monastery, he obliged himself to very severe and youth-like Enterprizes. By his Conferences he would be continually encreasing the Fervour of other Monks, and exciting many others to the Love of Exercise; and by the magnetism of his Discourses many more Monasteries were erected; all looking upon him as their Father.

15. One Day among the rest, as he was walking out, he told the other of his Brethren Monks, (who came to him with a desire to hear him) in the *Egyptian* Language, that the

Scriptures are sufficient for Instruction:

But, nevertheless, 'tis decent for us to confirm one another in the Faith by Exhortation, and to cheer and anoint each other's Spirits by mutual *Discourses*. Wherefore do ye, my Sons, bring your Father what ye know; and I, who am your Elder, will communicate to you what I know by Experience: But besure, in a peculiar manner, to take care to be communicative and unanimous; and that now ye have begun, ye don't grow slack, nor faint in your Warfare; nor say with your selves, We have laid out so much; *item*. so much Time upon Exercise: But rather, as beginning every day, let us enlarge our Resolution; for the Life of Man altogether is very short, if we compare it with future Ages: All our Time is nothing to Eternal Life. Every thing else is Sold for its Value, and like is Exchanged for like: But the Promise we have of Eternal Life is a cheap Purchase. For 'tis writ, *The Days of our Life are Seventy Years, and if by great Strength we reach Fourscore, or more, they are but Labour and Sorrow*. Now, if we spend Eighty Years in Exercise, we shall not reign an Hundred Years for it; but instead of an Hundred, we shall reign for ever and ever. Again; After we have contended on Earth, our Inheritance will not be upon Earth; but we hold Promises of Heaven. Again; After we have laid aside a Mortal Body, we are cloathed with an Immortal One. Wherefore, Children, let

let us not faint ; neither let us think we lay out much Time for God, or do any great Matters ; for the Sufferings of this present Life are not worthy to be compared with the Glory that shall be revealed. Neither let us think that we have parted with great Possessions ; for the whole Earth is very small, with respect to Heaven. For just as one who parts with a Mite, for an Hundred Broad Pieces : So, were any one Lord of all the Earth, and parted with it for Heaven, he parts with a Mite, and receives an Hundred-fold. But if all the Earth is not worth Heaven, then, certainly, he who leaves a few Acres for it, does, in a manner, leave nothing at all. If, therefore, any of us parts with a Mansion, or with Gold, he should neither vaunt nor despond : But we should rather consider, that if we don't leave them for the Sake of Vertue ; yet, afterwards, when we Die, we often leave them to whom we would not ; as the Preacher has minded us. Shall we not therefore leave it for the sake of Vertue, to inherit a Kingdom ? Let us have a Thirst after true Possessions ; for, What does it signifie to possess those things which we cannot carry away with us ? Let us rather acquire those Goods which will follow us into the other World ; such as are Wisdom, Justice, Sobriety, Fortitude, Spiritual Prudence, Charity, Love of Wordly Poverty, Faith in Christ, Freedom from Anger, Delight in Hospitality ;

talities; if we possess these, we shall find they will procure us a Mansion in the Land of the Meek. These things duly considered no Person can be *Negligent*, especially if he consider that he is the Lord's Servant, and ought to serve Him. Since therefore every one is his Servant, no one should dare to say, I do not work to day, for I wrought yesterday; or by measuring the time past, to be idle for the time to come. But every day a true Disciple of Christ will shew the same Readiness of Mind, that (as 'tis written) he may please his Lord, and not run a risque in the Concerns of his Soul. So also let us every day persevere in Exercise, knowing that if we are *Negligent* one day, we shall not be pardoned for it, because we did well the day before. No, God is offended with such *Negligence* as we read in *Ezekiel*. So also *Judas*, by one Night's Impiety, lost the Fruits of his time past. Let us therefore, Children, adhere to Exercise, and not suffer our Spirits to be bejaded: for herein the Lord is our Fellow-Labourer; as 'tis written, *The Lord co-operates for Good with every one that wills and works Good*. Now, in order to our not being *Negligent*, there is a Noble saying of the Apostle, on which we should oft meditate, 1 Cor. 15. 31. *I die daily*: for if we so live as those, who consider they may die every day, we shall not sin. Whence we learn every Day, when we rise, not to reckon upon our stay

till the Evening; and again, when we lye down to sleep, so suppose we shall not rise; because our Life is uncertain by Nature; which Providence daily measures out to us. By being thus dispos'd, and living so every day, we shall not offend; nor lust after any forbidden Object; or be angry with any one; or lay up treasure on Earth: But thus dying every day, we shall be possessing nothing, and forgive all Offences, being freed from all desire of filthy *Pleasure*; repating it as transient; always striving, and having the Day of Judgment in our Eye: for a great fear of Eternal Torments takes off the Appetite from excess of Pleasure, and rears up the Soul when it begins to stoop. Wherefore, having set foot in the path of Vertue, let us advance faster and faster: and that we may be Masters of all Opportunities before us, let none of us look back, as did *Lot's Wife*; for our Lord hath positively said, that *No one that puts his hand to the Plough, and looks back, is fit for the Kingdom of Heaven*. Now, by the Expression *look back*, is meant nothing else but to change our Thoughts, and to relish the Things of this World. Be not startled when ye hear any thing of *Vertue*; neither think strange of the Name; for 'tis not far from us, nor without us; but the work is in our Power; and an easie matter, if we have but an hearty Resolution. The *Greeks* travel and cross the Seas to learn

learn Letters; but we need not travel for the Kingdom of Heaven; or to cross the Seas for Vertue; for our Lord has told us before hand, *Luk. 17. 21. The Kingdom of Heaven is within you.* Wherefore Vertue stands only in need of the Will, since 'tis within us, and built up out of us: For *Vertue* consists of a Soul which has a primitive Natural Temper. Now the Mind is so when it has that Temper wherein it was created. 'Twas created very beautiful and upright; for which reason *Jesus* the Son of *Nave* bid the People, *Joshua 24. 23. Incline your heart unto the Lord God of Israel:* as *John* also; *Make strait your paths;* for the Soul's being strait or upright, does consist in its having its intellectual Faculty in that posture in which it was created. Again; When the Soul bends, or is crooked, from Nature's posture, then the Soul has Evil imputed to it: Wherefore, the Business is not so difficult as some make it; for if we continue as we were made, we are in a State of Vertue: But if we purpose things that are wicked, we are arraigned before God for wicked Persons. If this Accomplishment were such, as that it must necessarily be procur'd from without us, it would be difficult: But since 'tis within us, let us keep our selves from evil, filthy Purposes; and having received so great a Trust from God, let us keep our selves for God, that he may own his Work, when he sees it such as he made it.

Let us contend earnestly, lest Wrath tyrannize, or Lust domineer over it; for 'tis written, *The Wrath of Man worketh not the Righteousness of God: But Lust, when it hath conceived, brings forth Sin; and Sin, when it is finished, brings forth Death.*

But since the Case is so with us, let us be sincerely sober, and, as 'tis written, *Keep our Hearts with all Diligence*: for we have shrewd and subtle *Enemies*, even wicked *Devils*. To which I add, with the Apostle; *We wrestle not against Flesh and Blood; but against Principalities and Powers, against the Rulers of this World, against Spiritual Wickednesses in high places*; for there is a vast rout of them in the Air against us: Nor are they far from us: But there is a great difference in Devils.

But to speak of *their Nature and Diversity* would take up too much time: A Narrative of that kind must be the work of greater Abilities: That which lies upon us, as necessary to be known, is, *their various Subtilties against us*. And here be it known, that the Devils were not by Nature, what they are by Name: For God made nothing Evil: But they were created Fair and Good: But having fall'n from an Heavenly Prudence, and now wheeling about the Earth, they deceived the *Gentiles* with their Phantasies. And now, that they envy us *Christians*, they leave no stone unturn'd to hinder us
from

from Entering into the Kingdom of Heaven ; lest we should get thither whence they fell : Wherefore we stand in need of much Prayer and Exercise, till we obtain the Gift of *discerning of Spirits* ; for when once a Man has obtain'd that, he may be able to know, which of them is more, and which less Wicked ; and whither their different Endeavours mostly tend ; and by what Means every one of them may be conquered and cast out : For they have several Wiles and Stratagems. Hence came that Saying of the Apostle, and his Followers : *For we are not ignorant of his Devices*, 2 Cor. 2. 11. Since therefore we are tempted by them, we should be setting one another's Souls to rights. Wherefore, I having partly experienced their Wiles, do now, but as a Child, speak something to you about them. Well then ; If they observe any Christians, especially Monks, labouring hard to make a considerable Progress in Vertue, they assault and tempt them, by laying continual obstacles in their way, (*viz.*) evil Thoughts. But, however, we should not be afraid of their Threats ; for by Prayer, and Fasting, and Faith in God, they quickly fall. But after they have been thrown, they don't desist ; but presently come again subtly and deceitfully ; for if they can't cheat our Hearts by gross Pleasures, they will assault us another way, striving to terrifie us by false Appearances ;

and transforming themselves into the Shapes of Women, Beasts, Serpents, Bulky Bodies, and Armies of Souldiers: Even then our Hearts should not mis-give us; for they are nothing, and presently dis-appear; especially, if the Christian immures and fortifies himself with the Faith, and the Sign of the Cross: But still they are very bold and impudent: for when they have been thus vanquished, they set upon us another way, and pretend to Prophecy, and fore-tell things to come: Also to scare us, they will represent themselves so Tall, as to touch the Cieling, and proportionably Broad, that they may steal those away by such Delusions, whom they could not deceive by their Sophistry. But if they find a Soul so secur'd with Faith, and that Hope which attends true Repentance, as to resist them still, at last they bring the Prince of the Devils.

16. He said also that the Devil often appeared just as he is described in *Joh 41. 18, 19, 20.* *His Eyes are like the Eye-lids of the Morning.* *Out of his Mouth go burning Lamps, and sparks of Fire leap out.* *Out of his Nostrils goeth Smoke, as out of a Seething-pot or Caldron.* When the Prince of the Devils makes such a figure, the old Impostor strikes Terror upon Flesh, and speaks very big. And therefore he is upbraided, where we read; *He esteemeth Iron as Straw, and Brass as rotten Wood, and looks upon the Sea*

as a Pot of Oynment, and the deep Abyss as his Conquest; even the Abyss is to him as a Walk. And by the Prophet, *Exek. 15. 9.* the Enemy said, *I will, and will overtake.* And again by another Prophet, *Isa. 10. 14.* *I will grasp the whole Earth in my hand like a Nest, and take it up like forsaken Eggs.* And to speak all in one Word, they often make such Brags and Promises only to deceive those who worship God. But we that are Faithful should not fear his Appearances; nor give ear to his Words; for he is a Lyar, and speaks not a true Word: For, in truth, notwithstanding all his Vaunting, our Saviour draws him, like the Leviathan, by a Hook. *Joh 41. 1.* *Like an Ox, he has an Halter upon his Head, and his Nestrils are bored with a Ring, and his Lips with an Hoople of Disgrace, like a Fugitive. He is ty'd, like a Sparrow, by the Lord, so that we may justly deride him.* He and his Crew crawl now like Serpents: So that now he may be trod upon by us Christians. This is a certain Sign that our way of Living mads and crosses him; for he, who before vapour'd that he would make the Sea like a Pot of Oynment, and clinch the Earth in his Fist, lo! now he can't so much as hinder you from Exercise; or keep me from speaking to you against him. Wherefore we mind not what he says; neither do we shrink for his Objections and Lies; for there is nothing but a seeming

light in them: They are only, as it were, the Portraitures of the Fire prepared for them. They would fain fright us with those Fires with which they will be tormented themselves; but they are quickly detected in their Falacies, and do not hurt the Faithful: But only give us a semblance of that Fire with which the Wicked will be tormented. Wherefore, it behoves us not to fear; for all their Devices, through the Grace of Christ, come to nought; for they are full of Guile, and ready to be transformed into all Shapes. Hence 'tis that they often pretend to sing Psalms, and cite the Scriptures; and sometimes whilst we are a Reading, they give us Ecchoes of what we read; and oft, in our Sleep, raise us up to Prayers. And this they will do continually, not suffering us to rest: Nay, and sometimes they will put on the *Religious Habit* of Monks, and talk like Religious Persons, that they may deceive us by such Appearances; and when we are deceived, lead us whither they please: But we should not give ear (or listen) to them at all. No; though they wake us to pray, and advise us not to eat at all; or pretend to condemn and deject us for those Matters in which they before encouraged us: for they don't do this out of a Principle of Religion, or Truth; but that they may bring the Simple into Despair, and make them apt to say, Exercise is unprofitable, and so make them nau-
seate

state a Solitary, as a very grievous and burthen-
some way of Living, and may entangle
those who have entred into a Course of *Self-
Government*. Wherefore a Prophet, whom the
Lord sent, has declared such Miserable; *Hab.
2. 15. Wo be to him who offers his Neighbours
thick dregs to drink*; because such Schemes and
Purposes do turn us out of the Path that leads
up to Vertue: for our Lord Himself muzzled
the Devils, though they spoke Truth, and com-
manded them to be silent; for they did speak
Truth when they said, *Thou art the Son of God*,
Matt. 8. 29. Mark 1. 25. lest with the Truth,
they also slyly sow their Perverseness with the
more Advantage; and that he may accustom
us not to hearken to them, though they seem
to speak Truth; for 'tis very unseemly for us,
who have the Holy Scriptures, and Deliverance
by our Saviour, to be taught by the Devil, who
kept not his own Station, but studied Disorder:
For this Reason he is forbid, *Psal. 50. 16.* to
quote Scripture; *Unto the Wicked, said God,
wherefore dost thou utter my Statutes, and takest
my Covenant in thy Mouth*: for they do pretend,
and disturb all things to delude the Simple:
Sometimes they stamp, sometimes they laugh,
and sometimes they hiss. But when one regards
them not, then they weep and lament, as van-
quished: For this Reason the Lord God muz-
zled the Devils. We therefore having learnt

this from the Holy Scriptures, ought to resist them, and imitate their Resoluteness and Stratagems against us. Pray eye the Example of *David*, *Psalm*. 39. 2. *Whil'st the Wicked was before me I was deaf, and still, and held my peace, even from good Words*: And again, *Like a deaf Man I heard not, and as one who is dumb I opened not my my Mouth: I became like a Man who does not hear*. Wherefore let us not hear them, as being Strangers to us; nor obey them, although they wake us to go to Prayers, or talk about Fasts: But rather let us attend to the Purpose of our Exercise, and not be deceived by them, who always act with Deceit: Neither let us be afraid, though they should come with Force against us, and threaten to kill us: for they are weak, and can do nothing but threaten: But this by the By: But now I think of it, I must not think much to speak more largely of these matters to you; for a Remembrance of them will be safe for you. When our Lord was a Pilgrim upon Earth, the Enemy fell, and his Forces were weakened. For this Reason he, a Tyrant, though fall'n, is not at rest yet; but threatens us with Words. Think of this all of ye, and despise the Devil. Were they confin'd to such Bodies as these, they might possibly say, Men lie hid, and we do not find them: But when we do find them, we make work with them. But if the Case were so with them, we

might hide our selves, by shutting the Doors against them : But since 'tis not so ; but their Nature, on the contrary, is such, that they can enter in even when the Door is shut, and they themselves are all over, and all about us in the Air, together with their Principal, the D E S T R O Y E R ; and do always will Mischief, and are ready girt to do it ; and the Devil, as our Saviour hath told us, the Father of Mischief, *John 8. 44. is a Murderer* ; and we now live a Life of War against him : 'tis plain now, that notwithstanding they are not embodied, they have no Strength ; and therefore their Weakness cannot be imputed to the Confinement of Bodies ; for no Place hinders them from laying their Snares ; neither do they spare us because we are their Friends ; neither are they Lovers of Good, to rectifie us : But they are rather more Wicked. And there is nothing about which they are so solicitous, as to mischief us, and all the Friends of Vertue, and of the true worship of God. But because they are able to do nothing, therefore they are continually pretending and threatning : Could they do any thing, they would not delay ; but they would put their Mischief in Execution ; for their Design against us is inveterate. Ye see we are here together, and speak against them in spight of their Teeth, and they do know that they are weakened by our Proficiency in Vertue.

tue. Had they Power and Authority, they would not suffer one of us Christians to live; for Piety is an Abomination to a Sinner. And having not such Power, they wound and vex themselves the more, because they cannot put their Threats in Execution: This should often be in our Thoughts, that we may not be afraid of them. Had they any Power remaining in them, they would not have come in such a Multitude, or put on such Appearances, or have transformed themselves for Stratagems sake. Were it otherwise, *the Strength* of one would have suffic'd to have done what he list. For a Wicked Being, that is invested with Power, does not kill in Effigie, or terrifie by Multitudes, but abuses his Power as he pleases: But the Devils being stript of their Power, like Actors on a Stage, shift themselves into many Shapes, which only fright Children: And therefore their Weakness should render them contemptible in our Eyes. The true Angel, (of whom we read, *2 Kings 19. 35.*) who was sent by the Lord, stood in no need of Multitudes, or outward Appearances, or Shoutings, or Clappings, but made use of his Power without Noise; and strait-way killed an Hundred and Eighty Five Thousand. Only weak Angels strive to terrifie by Phantasies.

17. But if any one here should have *Job's Case* in his Thoughts, and ask, How came the Devil

Devil to do so much against *Job* : He plum'd him of his Estate, kill'd his Children, and struck his Body with a grievous Ulcer. I answer such an one, the Devil had no Power ; but God gave it him for the Tryal of *Job* : Being able to effect nothing of himself, and without leave, he requested Power, and got it : And therefore the Devil is the more to be despised, because he had not Power, so much as against one Righteous Person ; for had he had it, he would not have requested it. His having begg'd it, not only once, but a second time, shews that he had not Power. And truly we need not wonder that he had no Power against *Job* ; for he could not hurt meer Brutes, without God's Permission.

Matt. 8. 31. He has no Authority, no not so much as over the Swine : for 'tis written, that they entreated the Lord, saying, *Suffer us to go into the Swine.* Now, if they have no Authority over the Swine, much less over Men, who were made after God's Image : God alone ought to be feared : As for Devils, they should be despised, not dreaded in the least. The more they level against us, the more intent let us be upon Exercise ; for an upright Life, and Faith in God, is a very serviceable piece of Armour against them. They are afraid of the *Fasting*, the *Prayer*, the *Vigilance*, the *Meekness*, the *Contentedness*, the *Contempt of Money and Glory*, the *Lowliness and Love of Poverty*, the

Alms and Meekness of Asceticks; but principally, of their *Piety to Christ*. This is the Reason why they make such a bustle, that there may be none to trample on them: For they are very sensible that Christians have Grace given them by our Saviour against themselves: For He himself says, *Luk. 10. 19. Behold, I have given you Power to tread upon Serpents and Scorpions, and every Power of the Enemy.* Whenever therefore they pretend to foretell future things, let no one presume to regard them: For sometimes they tell us of Brethren, that meet us some Days after, and accordingly we meet them. But this they do without any principle of Kindness to them, to whom they tell it: For they do it only to perswade them to believe them in other Matters; and having once got them in their Clutches, they, at length, find an Opportunity to undo them. Therefore we must not give them the Hearing, but reject them, and tell them, We do not want to know such unnecessary Matters. Besides too, What wonder is it if they, whose Bodies are so much finer than Mens, when they have seen Persons set out upon a Journey, get before them, and give Notice of it? Has not an Horseman the same Advantage of one who travels on Foot? We need not therefore admire them for this: For they do not foretell of things that are not; God alone knows things before they are. To

how many do these Devils run, like Thieves, before-hand, and tell them what we are now a doing, and how we are Discourſing againſt them, before any of us depart hence, and acquaint others with it? but, Cannot any that runs do the ſame trick by one that walks gently? To make this familiar by an Inſtance; Suppose a Perſon begins to walk from *Thebes*, or any other Town, and the Devils, before he begins to walk, don't know that he will walk; but when they ſee him walking, run before-hand, and give Notice of it before he is come, and accordingly he comes at the time mentioned; Can this be call'd a Prediction? nay, oftentimes when thoſe who began to walk return back, they deceive them. In like manner they trifle about the River-Water; for having ſeen many Rains fall in ſome Quarters of *Egypt*, and thence conjecturing, that the River will overflow before the Water come to *Egypt*, they run and give Notice of the Flood: Which Men might eaſily do if they could run ſo faſt. They are juſt like *David's Spies*, who (2 Kings 13. 14.) went up to the top, and ſaw a Perſon coming, before him that tarried below. This is to foretell things that are already upon the Anvil, inſtead of foretelling future Events. Thus theſe Spirits tell one another, Such a Perſon is Sick, or the like, only that they may deceive: Whereas, ſhould Providence (as He can) decree any

contrary Accident concerning the Waters; or the Travellers, the Devils have falsify'd, and those that minded them are deceived. Thus *the Prophecies of the Greeks* were pack'd together, and they were deceived by the Devil in former times; and, at length, a period was put to their Deceit: for the Lord came and brought the Devils with their Subtleties to nought. For they see nothing of themselves; but, like Thieves, carry away what they see from others: So that they are rather Conjecturers, than Foretellers. Let no one therefore admire them, if they speak Truth sometimes: For just so Physicians, after they have observed in others the same Diseases, by Symptoms and comparing, give Notice of them in their Patients. So also Mariners and Husbandmen observe the Temper of the Air, and, by Use, forebode that there will be a Storm, or a Calm, Now, no one says, such foretell from Divine Providence; but from Experience and Custom. Wherefore, if the Devils do so, they neither deserve Admiration, nor Attention: for, What Advantage can it be to know such things before-hand, if they be true? for such Knowledge as this neither contributes to Vertue, nor Good Manners. No one is judg'd for what he does not know of this kind, nor benefitted by having learnt it: But every Man is judg'd by God and himself, whether he has kept the Faith, and observed his

his Commands: To this we should give great Attendance. Our Exercise and Contention should be, not to fore-know; but to walk well-pleasing in God's Sight. And we ought to Pray, not that we may fore-know, nor to request this as the Reward of our Exercise; but that our Lord may work with us towards our obtaining a Victory over the Devil.

But if we find our selves solicitous to fore-know, [indeed] let us be pure in our Minds; for, I do believe that a Soul, in every respect pure, and brought to its primitive Frame, may become so discerning, as to see, by the Revelation of our Lord, both more and remoter Events too, than Devils. Just so the Soul of *Elisha* saw *Gebazi*, 2 Kings 5. 25. and the Hosts standing before him, 6. 17.

18. When, therefore, they come in the Night, and are willing to tell things, or say, We are good Angels, believe them not; for they lye: Or, if they praise your Exercise, or call you Happy, believe them not; neither submit so far to them as to hear them. But rather *cross your selves* and your Families, and pray together, and ye shall see them vanish: for they are dastardly, and dread *the Sign of our Lord's Cross*, because by that our Saviour made them bare, and publickly exposed them, Col. 2. 15. Moreover, if they grow more and more Impudent, and leap about wantonly in various Shapes, don't
be

be afraid, or attend to them as good Spirits ; for, by God's Assistance, 'twill be possible, nay easie, to distinguish between the Presence of a Good and a Bad Spirit : For, the Appearance of *Holy Spirits* is not with Disturbance and Disorder, *Matt. 12. 19.* for, *He will not strive, nor cry, neither doth anyone hear their Voice.* But a Good Spirit visits in such a sweet and delectable manner, that Joy, and Transport, and Confidence, presently cover the Soul that is visited : For, *the Lord is with them, who is our Joy ; and the Power of God the Father.* Besides too, when they visit, the Thoughts of the Soul are free from Consternation and Wavering : For the Soul, being enlightened by such a Vision, views with Ease the Spirits that appear. Furthermore, it has a certain desire of Divine and future things seizing it, and is willing to joyn with the Spirits, and to go out with them. And if those, to whom they appear, be afraid of the Vision, they presently take away the Fear by Love, as *Gabriel* did from *Zachary*, *Luke 1. 13.* As also, the Angel which appeared to the Women at the Divine Tomb, *Matt. 28. 5.* A Testimony of this Truth too, is, that saying of the Shepherds in the Gospel, *Luke 12. 10.* *Be ye not afraid :* for the Fear of Good Men is not a Fear of Pusillanimity ; but it proceeds from the Sense of the Advent of superiour Beings. So much concerning the Nature of the Vision of *Good Angels.*

But

But the Incurſion and Appearance of *Evil Spirits* is. diſturb'd with Noiſe, and Clamour, and Brawling, like the Hurlyburly of untaught Boys, or High-way-men: whence proceeds *Timidity of Soul*, *Confuſion*, and *Ataxy of Thoughts*, *Grief*, *Hatred of Aſcetics*, *great Deſpondence*, *Tediouſneſs*, *Remembrance of Relations*; and *Fear of Death*: in ſhort, *Luſting after Evil things*, *Weariſomneſs of Vertue*, and *Diſorderlineſs of Morals*. Wherefore, after you have been frighted with a Viſion, if your Fear be preſently taken away, and there ſucceed in the room of it a Joy unalterable, and you find within your ſelf *Chearfulneſs*, and *Confidence*, and *Refreshment*, and *Compoſedneſs of Thought*, and all the other things which I mentioned before, as *Manlyneſs*, and *Love towards God*, take Courage and pray; for Joy and Steadineſs of Soul diſcovers the Holineſs of the Spirit that is preſent. Thus *Abraham*, when he ſaw the Lord exulted, *John* 8. 56. And *John*, when he heard a Voice from *Mary*, Mother of God; leap'd for Joy: But if there be Confuſion in thoſe that appear, and Noiſe from without, and Wordly Phantaſies, and Threatnings of Death, with the other Diſorders above-mentioned, then know that 'tis the Sally of Wicked Spirits. Let this be a *Common Rule*, If the Soul be fearful, there are Enemies in ſight; for they are Devils that don't take

and I ask'd them, What need you concern yourselves about that? when once they came threatening and surrounding me, like Souldiers accoutred and hors'd; and another while fill'd the House with Wild Beasts and creeping Creatures, and I sung *Psal. 19. 8. These in Chariots, and they on Horses; but we will rejoyce in the Name of the Lord our God*; they were presently routed by the Mercy of Christ. Another time when they came and made an Appearance of Light in the Dark, and said, We are come, *Antony*, to lend thee our Light: but I prayed, shutting my Eyes, because I disdained to behold their Light, presently the Light of the Ungodly was put out. A few Months after they came singing, and talking out of the Holy Scriptures; but I, as though Deaf, hearkened not to them, but prayed that I might abide unshaken in my Mind. After this they came and made a Noise, and hiss'd and danc'd; but as soon as I prayed, and lay along singing by my self, they presently began to wail and weep, as though they were spent: But I glorified God, who pluck'd down their Boldness, and expos'd their Fury. Once there came a Devil, very tall in Appearance, that dar'd to say, *I am the Power of God, and I am Providence, What would'st thou have me bestow upon thee?* But I spit upon him, and, having nam'd the Name of Christ, endeavoured to beat him; nay, and I seem'd to beat him;

and he immediately, at the Naming of Christ, as great as he was, disappear'd with the rest of the Devils. And when he came, as I was fasting in a Monk's Habit, with Loaves in his Arms, and said, *Eat, and take some Refreshment (you toyl more than you need) otherwise you will grow weak; for you are a Man :* But I observ'd his Stratagem, and rose up to Pray; which he not enduring to see, presently fail'd, and, going out of Doors, disappear'd like Smoak. As oft as he laid Gold before me, to touch it, and see it, I fell to Psalmody; and then he would pine. As oft as they beat me with Stripes, I said, *Nothing shall separate me from the Love of Christ;* and after that they beat one another. However, it was not I that vanquish'd them, but the Lord, who said, *Luke 10. 18. I saw Satan falling, like Lightning from Heaven.*

Now I, my Children, being mindful of the Apostle's Saying, apply'd this to my self, that ye may learn not to faint, nor be afraid of the Devil and his Agents. And since I have been a Fool in telling this, receive from what I have said a Spirit of Fear, and believe me; for I don't lye. Once one of them knock'd at the Door of my Cell, and when I opened it, I saw a tall Figure; and when I asked him, Who art thou? He answered, I am *Satan*: said I, What makes you be here? He answered, Why do all the Monks, and other Christians, blame me undeservedly? Why

Why do they hourly curse me? said I, Why dost thou trouble them? said he, I don't disturb them: But they trouble themselves; for I am weak. Surely they have not read, *Psal. 9. 7. O thou Enemy, Destructions are come to a perpetual End; and thou hast destroyed Cities.* I have no longer a Place, an Arrow, or a City: There are now Christians every where; and, at last, the Desert is fill'd with Monks. Let them preserve themselves, and not curse me to no purpose. Then I admiring the Grace of the Lord, said unto him, "Thou art always a Lyar, and "never speakest Truth: Thou hast spoke the "Truth to me (now) against thy Will: for "Christ being come has made thee weak and "bare. After he had heard the Name of our Saviour, which scorch'd him so that he could not endure it, he disappear'd. If therefore the Devil himself owns that he is weak, 'tis our Duty always to despise him and his Agents. Thus ye see how many Wiles the Enemy, with his Hounds, has against us: But I, having learnt his Weaknesses, have shew'd my Contempt of him those several ways which I have mentioned to you. Don't let us sink in our Minds, or form or entertain Fears within our selves, saying, *Left the Devil come and overthrow us, and, of a sudden, take us up, and throw us down, and put us out of Order.* Let us have none of these Thoughts, nor be Sorrowful, as though we were perishing:

perishing: But rather let us *rejoyce* and be glad, as being in the Number of those who shall be sav'd; and consider with our selves, that the Lord is with us, who have triumph'd over Devils, and put them to flight; and let us always think, that, the Lord being with us, our Enemies can do us no harm: for they deal with us differently, according as they find us differently dispos'd; and according to the Thoughts which they find within us: Thus, if they find us dastardly and disturb'd, they form strange Fancies within us; just like Cut-throats and Robbers; they presently seize upon the place which they find unguarded. Whatever we think of our selves, to that they will be sure to add; If we are dejected, they encrease our Timorousness, by injecting Fancies and Threats; and so the miserable Soul is tortured by them. But if they find us rejoycing in the Lord, and discoursing of Matters that do relate to Him, seeing the Soul fenc'd with such Thoughts, they are confounded and turn aside; because all things are in the Lord's Hand, and a Devil prevails not against a Christian. When the Enemy saw *Job* immur'd thus, he run away from him: But when he found *Judas* destitute of these, he took him Captive. So that if we would despise the Enemy, we should always think of the things that relate to the Lord; and our Souls would be always rejoycing in Hope; and we should see

all the Devil's ludicrous Tricks be like Smoak, and they themselves rather flying than pursuing. For, as I told you before, they themselves are very fearful, always expecting the Fire prepared for them. Take this therefore for a *Sign* not to be afraid of them; When any Spirit appears, faint not for Fear; But be the Vision what it will, first boldly ask, *Who art thou, and Whence?* and if it be the Appearance of a Good Spirit, thou wilt presently be strengthen'd with *Plethory*, and turn thy Surprize of Fear into Joy: But if it be a Diabolical Appearance, it presently fails, when it sees thy Mind strong; for thy asking, *Who, and whence art thou?* is a Sign of the Ataxy of thy Mind. Thus *Joshua* the Son of *Nave*, Josh. 5. 13. learnt by asking: and the Enemy was not conceal'd when *Daniel* ask'd.

Antony having discours'd after this manner, they all rejoyced, insomuch, that their Love of Vertue was encreas'd, and the Negligence of some was shook off, and the Opinionativeness or Self-Conceit, and Vain-glory of others ceas'd; and all were perswaded to despise the Devil's Treachery, admiring the Grace that was given to *St. Antony* by our Lord for his Exercise.

21. The MONASTERIES now were like so many Sacred Tabernacles, full of Divine Choirs, singing and delighting in Holy Conferences, and Fasting and Praying, and exulting in

in the Hope of future Goods, and working to give Alms, and Exercising mutual Love, and unanimous Symphony among themselves. So that you might see there, of a Truth, a Land of Piety and Righteousness by it self : For there was neither an Injurious nor an injured Person, neither any Complaint of the Oppressour : But a Multitude of Asceticks, having one and the same Ardour for Vertue ; insomuch, that one amongst the rest of the Spectatours, seeing such Monasteries, and regular Discipline, could not forbear crying out, as we read, *Numb. 24. 5, 6. How goodly are thy Dwellings, O Jacob, and thy Tabernacles, O Israel ! As the shady Vales are they spread forth, and as the Parks beside the Rivers, and as the Tents which the Lord hath fix'd, and as the Cedars by the Waters side.*

22. St. Antony therefore, oft retiring himself into his Monastery, daily grew Vigorous in Exercise, and groan'd, longing for Mansions in Heaven, because he long'd for them, and observ'd the frail Life of Man : When-ever he was about to eat, or drink, or sleep, or serve any other Bodily Necessities, he blush'd ; for he thought upon the Dignity of his Intellectual part : So that oftentimes, when he was going to eat with other Monks, and call'd to Remembrance his Spiritual Food, he refus'd, and retir'd to eat alone, thinking he should blush if he was seen Eating by them. When he eat alone,

'twas purely out of Necessity: Sometimes, though very seldom, he eat with his Brethren: But, though 'twere with Blushing, he took the Liberty to acquaint his Brethren, for their Benefit, that they should lay out their Leisure rather on their Soul, than their Body, lest it be weigh'd down by the Pleasures of the Body, which ought to be in Subjection to it. For our Saviour has said, *Take no thought for your Life, what you shall eat; nor for your Body, what ye shall put on: Do not seek what ye may eat, nor what ye may drink, neither aim at high things; For all these things the Nations of the World seek; for your Father knows that ye need them; and all these things shall be added unto you.*

23. Not long after the *Emperour Maximinus* Persecuted the Church; and some Holy Martyrs being carried to *Alexandria*, he left his Monastery and followed them, saying to his Friends, *Let us also go and combat; or see those who do:* for he was Ambitious of Martyrdom. But, not being willing to deliver up himself, he ministred to the *Confessors* in the Mines and Prisons, and shew'd great Diligence in the Court of Judicature, comforting and spurring on those that were call'd to it, and attending them till they were Crowned *Martyrs*. Wherefore, the Judge observing the Fearfulness and Assiduity of *Antony*, and of those that were with him, ordered that no Monk should appear in the Court, nor so much

much as live in the City; so that all the rest seemed to abscond that Day: But St. *Antony* took this so much to thought, that he wash'd his *Scapulary* the cleaner the Day after, and stood foremost on an high place before the Judge's Face. And though all Persons admir'd at it, and the Governour, as he pass'd by with his Train, took Notice of it; yet he stood unmov'd, shewing the Readiness of the Christians to die: For, as I said before, he wish'd to die a *Martyr*, and appear'd very much griev'd because he did not. But the Lord preserv'd and reserv'd him for our Benefit, and the Advantage of many more, that he might be a Teacher to many, by the Exercise which he learnt out of the Holy Scriptures; for the bare sight of his Discipline inflam'd many others to imitate his Life. Wherefore, he again visited the *Confessors*, as he us'd; and, as it were bound up together with them, he labour'd to serve them. But after *that Persecution*, in which the Blessed *Bishop Peter* suffered *Martyrdom*, ceas'd, he pilgrimag'd and retir'd again to the Monastery, where he was daily a Martyr in Conscience, and fought the Combats of Faith: For there he us'd himself so much and stricter Exercise; for he always fasted. His inner *Garment* was Hair-cloth, his upper of Leather; which was the *Habit* he wore to his dying Day; neither washing the dirt off his Body, no, nor so much as his Feet,

unless they were wet by chance, when he waded thorow Water on a Journey.

24. Now, when he had thus retir'd, and resolv'd to continue in that State some time, without ever going abroad, or entertaining any Company. There came to him one *Martinian*, a Colonel, who had a Daughter troubled with a *Devil*, and was very troublesome to him; and after he had stood a long while knocking at the Door, and entreating him to come, and pray to God for his Daughter, *Antony* would not suffer him to break open his Door; but leaning out of the top, said, "Man, Why dost thou stand crying thus? I am a Man as well as thou: If thou believest, pray to God, and 'tis done presently. The Colonel therefore pray'd to God with Faith, and went his way, and his Daughter was cleans'd from the Devil. Many other things did our Lord by him: Wherefore we do not read in vain, *Matt. 7. 7. Ask, and it shall be given you.* For many that were Sick, and only sat without the Monastery, by Faith and Prayer were Cur'd. But as soon as he saw himself thus disturb'd by a great many People, and not permitted to retire, according to his Purpose and Desire, and fearing lest, from what the Lord did by him, he should be lifted up, or any one else, upon that account, should think of him beyond what he ought, he thought, and was resolved to go to the upper Thebais, where

no body knew him; and having took some Loaves of his Brethren, he sat down by the River Banks, watching for a Vessel to get over. In the mean while came a Voice from Heaven, saying, "*Antony*, Whither goest thou, and "wherefore? *Antony*, without any Commotion, or Disorder of Mind, (for he was us'd to such extraordinary Occurrences) said, "Since the "Multitude will not let me be at rest here, I "have a mind to retire in the upper Thebais; "and so much the rather, because they require "things above my Strength. Then reply'd the Voice, "Should'st thou go thither, thou "would'st have double the Trouble to undergo: "But if thou would'st be quiet, indeed, go into "the inner Wilderness. But, "Who (said "*Antony*) shall shew me the way, for I don't "know it? And the Voice presently directed him to some *Sarazens* that were travelling that way. Whereupon *Antony* made up to them, and requested to walk with them to the Wilderness. They, as it were by the Order of Providence, receiv'd him readily. By that time he had travelled with them three Nights and three Days, he came to a very high Mountain. Now, under the Mountain there was fine, clear, cool, sweet, trembling Water; and without the Plain, a few Wild Palm-Trees that had been neglected. *Antony*, as being sent thither by God, was in Love with the Place; for this was

the Place of which the Voice (that spake to him upon the Banks of the River) gave him Notice. Having at first took with him some of his Fellow-Travellers Loaves, he tarry'd alone in the Mount, no Body at all conversing with him. There he kept looking upon it as his own Home. The *Sarazens* having observ'd his *Intent* and *Proposal* to himself in Living there, designedly pass'd often that way, and gladly supply'd him with Bread. He had also a little Refreshment from the Palms.

25. And afterwards the Brethren, like Children mindful of their Father, took care to send to him. But *Antony* considering that some were toyled upon the account of bringing him Bread, and being willing to spare the Monks that trouble, deliberated with himself how he might prevent it; and so, at last, desired those that came to him to bring him a *Spade*, and a *Mattock*, and a little *Corn*. When he was supply'd with Materials, he walk'd a little way, and having found a little piece of Arable Ground, he Till'd it; and having Plenty enough of Water to water it, he sow'd his Grain there; and thus, ever-after, he was supply'd with Bread enough every Year; rejoycing because he was troublesome to none, and could keep himself without being burthensome to any one. After seeing some coming to him again, he Till'd some more Ground, and Planted a few *Herbs*, for the Refreshment of any
tir'd

tir'd Traveller. At first the Wild Beasts of the Desert came, out of pretence for Water, and damag'd his Standing-Corn. One Day, therefore, he pleasantly took hold of one of the Beasts, and said to them all, "Why do ye hurt me, since I don't hurt you? Get ye gone, in the Name of the Lord, and come no more near this Place again; and from that time they, as it were, receiving his Command, never came again: So he kept alone in the inner part of the Mountain, attending to Prayer and Exercise. But his Brethren came and ministred unto him, entreating him to let them come once a Month and bring him some Olives, Beans, and Oyl, because he was now grown Ancient. Whilst he lived there, how many Conflicts he under-went, (not with Flesh and Blood, but with Devils, his grand Adversaries,) we know very well from those who went to him, who heard Tumults, Voices, and Noises, like those of the trampling of Horses, and clashing of Arms, and saw the Mount full of Wild Beasts in the Night, and him as it were Fighting and Praying against them: But he emboldened the Hearts of those that came to him, and strove upon Bended Knees in Prayer with the Lord. And 'tis worth our while to consider, with Admiration, that he (though all alone in such a great Wilderness) was not afraid of the Devil's Assaulting him, nor of the Fierceness of many Wild Beasts and Creeping Creatures; but did

did literally (as 'tis written) *trust in the Lord, like Mount Sion*, having a Mind unmov'd, and void of Fluctuation : So that (as 'tis written) *Job 5. 23. the Devils fled, and the Wild Beasts were at Peace with him.* The Devil, therefore, (as David sings, *Psal. 34. 16.*) gnash'd upon him with his Teeth when he saw him. But *Antony* was comforted by our Saviour, and continu'd unhurt, notwithstanding all his Subtleties and Stratagems. The Devil sent all the Beasts and Snakes out of their Holes and Dens gaping upon him, and threatning to bite him. But he understanding the Device of the Enemy, said to them all, " If ye have received any Authority over me, I am ready to be devour'd by you ; " but if ye are suborn'd by the Devil, tarry here " no longer, but get ye hence in an Instant ; for " I am Christ's Servant : " and they fled at his Word as fast as from a Whip.

26. A few Days after that, as he was at work, (for he always took Care to labour) one standing at the Door, train'd after him with his Heels some of his plyant Twigs which he had wrought together ; (for he made little Baskets, and exchange'd them with those that came to him for what they brought him) and as he stood up, he saw a *Beast*, down to the Thighs like a *Man*, but with Legs and Feet like an *Ass*. *Antony* only sign'd himself with the Sign of the Cross, and said, " I am a Servant of Christ ; If thou " art

“art sent hither against me, lo! I am here. But the Beast with his Devils fled so fast, that he fell and dy’d for Haste. Now, the Death of the Beast signify’d the Overthrow of the Devils; for they did all they could to bring him out of the Wilderness, but could not prevail.

27. Soon after this he travelled with some of his Brethren Monks that came to see him, and requested him to come and live with them a little while. Now the Monks had a *Camel* to carry their Loaves and Water, (for that Desert was Waterless, neither was there any drinkable Water thereabouts, but by the Mount where his Monastery was, and thence they had the Water that they took with them.) Wherefore, their Water failing them whilst they were upon their Way, and the Heat being very great, their Lives were in Danger; for having search’d all the Places thereabouts, and found no Water, they were not able to walk any longer, but lay down upon the Ground, and dismiss’d the Camel to shift for its self, despairing of their own Lives. Now the Old Man seeing them all in Danger, was very much troubled and groan’d, and having stept a little way aside and knelt and pray’d, the Lord presently made Water spring forth out of the Place where he had pray’d; and they all drank and reviv’d, and fill’d their Bottles, and having sought the Camel found him; for (as it happen’d) the Halter twin’d about a Stone, and

and held him fast; so they brought him, water'd and loaded him, and travell'd safe to their Journeys End. And as soon as he came to the Outer Monasteries, they all came and saluted him, as a Father. And now there was Joy again in the Mountains, and a new Emulation of Proficiency and Consolation by mutual Love and Faith. It rejoyc'd *Antony* mightily to see the Forwardness of the Monks, and his Sister grown old in Virginity, and become a *Governess* over other Virgins. In a short time after he return'd to his own Mountain, whither many that were *Diseased* came to him.

28. He would be continually charging all the Monks that came to him, to believe in the Lord, and love Him, and to keep themselves from filthy Thoughts and carnal Pleasures, and (as 'tis written in the *Proverbs*) *not to be deceiv'd by the Fulness of the Belly*, and to avoid Vain-glory, and to *pray continually*, and to sing before Sleep and after Sleep, and to lay up the Precepts of the Holy Scriptures in their Breasts, and remember the Acts of the Saints, that the Soul being minded of those Precepts, may be conformed to their Zeal: but especially he advis'd them to have *St. Paul's* Saying in mind, *Let not the Sun go down upon your Wrath*; and to apply this in Common to every Precept, that the Sun may not only not go down upon their Wrath, but upon any other Sin whatsoever; for 'tis but fitting,

sitting, that the Sun should not condemn us for any Wickedness in the Day, nor the Moon by Night, for any Sin or Thought. If we would be truly Beautiful, St. Paul's Advice must be kept, 2 Cor. 13. 5. *Judge your selves : Try your selves.* Let, therefore, every one of you take an Account of both his Day and Night Actions; and wherein he has offended, let him leave off; and wherein he has not, let him not glory; but let him continue in that which is Good, and not be Negligent, or contemn his Neighbour; neither *Let him justifie himself till* (as the Blessed Apostle says) *the Lord come, who searcheth into the most secret things*; for we are often, even to our selves, in the dark; as to what we do we are ignorant; *But the Lord comprehends all things.* Wherefore, yielding and ascribing Judgment to him, let us *be Patient one with another, and bear one another's Burthens, and Judge our selves*; and whereinfoever we are behind hand, let us strive to fill up our Defects. And pray let me desire you to take this Rule as a Preservative against Offending: Let all of us mark and write down all our Actions and Motions, in order to declare them to one another; and ye may be confident, that if we always blush to be known, we shall forbear offending, nay, so much as thinking any ill thing; for, Who would Sin a Sin for which he must presently undergo open Shame? By this

this Means, who-ever offends can't be secret without lying. By this Means we should never fornicate, as being always in one another's Sight. But by writing and communicating our Thoughts, we shall keep from inward Impurity; through Shame of having it known. Let our Paper therefore serve us instead of the Eyes of our *Fellow-Asceticks*, that our blushing, when we write them down in order to be seen, may prevent our Lustings amiss in any case. By keeping close to this Model of Discipline, we shall have Power to subdue the Body, and so please the Lord, and to tread the Wiles of the Enemy under Feet. This he said to all that met him. He us'd to sympathize and pray together with all Sufferers; and in many Cases the Lord heard him. When he was heard, he did not boast; and when he was not heard, he did not murmur: But he always, and in all Circumstances, gave Thanks unto the Lord. He exhorted Patients to *Long-suffering*, and made them know, that *Healing* was not from him, or from Men, but of the Lord, who acts as he pleases, both as to what he does, and as to the time when he does it: Such Discourse as this was to them as a Cure, none despising his Lectures: But those whose *Illness* continu'd, learnt from him to be patient; and those that were *Cur'd*, not to give Thanks to him, but to God alone. Among others, one *Fronto*, a Courtier, (having a terrible Sick-

ness,

ness, which eat his Tongue, and just affected his Eyes) came in the Mount, and desir'd *Antony* to pray for him: *St. Antony*, at his request, pray'd to God for *Fronto*, and bid him be gone, and he should be Healed.

29. But *Fronto* having got into his Cell by Violence, and tarrying a whole Day there, *Antony* said, " Whilft you tarry here you can't be cur'd. Be gone, and by that time you come within Sight of *Egypt*, you shall see a Sign wrought upon you. *St. Antony* speaking so positively, he was satisfy'd, and went his way; and as soon as he saw *Egypt* he was rid of his Malady, and became a Sound Man, as *Antony* had assur'd him. There is another Remarkable Cure which I must not omit.

30. A certain Virgin of *Tripolis* had a very terrible and foul Distemper; for her Tears ~~which~~ turn'd into *Worms* after it fell upon the Ground; besides too, she was very *Paralytical*, and had very unnatural Eyes. Her Parents having been inform'd of *St. Antony* by some Monks that were travelling to him, and trusting in our Lord, who (as we read, *Matt. 20.*) cur'd an *Issue of Blood*, requested that she might travel with them: They granting her request, the Child and her Parents went with them; and when they came, tarry'd without the Mount with *Paphnutius*, a *Confessor* and a *Monk*. The other Monks went

in to St. *Antony*, and just as they were going to acquaint him with it, he prevented them, and told them of the Child's Disease, and her Travelling with them. Hearing this, they requested the Child might be permitted to enter; but St. *Antony* deny'd their request, and bid them go out, and they would find the Child either Heald or Dead: For (said he) "*Healing* is not an Act of mine; Why should she come to me, who am a miserable Man? To *Cure* is the Property of our Saviour, who exercises Mercy in every Place, over all that call upon Him; and therefore has favour'd her and her Prayer, and has manifested this particular Instance of his *Philanthropy* to me, (*viz.*) that he will cure the Child's Disease there. This caus'd great Admiration amongst them; and they went out and found the Parents Rejoycing, and the Child Healthy from that time.

31. About this time, there had *Two Brethren* entred upon a Journey, and for want of Water, one dy'd upon the way; and the other was not far from Dying too, and therefore, having no Strength to travel, he also lay upon the Ground, expecting to die. Now *Antony* was sitting upon the Mount, and call'd Two Monks to him that were hard by, and said to them, "Pray take a Pitcher of Water, and run *Egypt Road* way; for one of two Fellow-Travellers is already dead, and the other will die too unless ye make haste;

“haste; for this was discover’d to me as I was
 “a Praying. Accordingly the Two Monks
 went and buried their dead Brother, and reviv’d
 the other, and brought him to their venerable
 Father, who was at the distance of a whole Day’s
 Journey from them. If any one should ask,
 Why *Antony* did not speak before the other dy’d?
 he asks an improper Question; for the Sentence
 of *Death* did not belong to *Antony*, but to *God*,
 who determin’d *Death* for the one, and a *Recovery*
 by *Antony’s inter-Agency* for the other. That
 which is to be admir’d in *Antony*, is, That he had
 a Soul so stay’d and sedate, as to be shew’d things
 at such a distance by the Lord upon the Mount.

32. And a little after, as he was sitting again
 upon the Mount, he saw one lifted up on high
 from the Mount, and a great deal of Joy in all
 that met him: He could not but admire, and
 call the Company Blessed, and pray’d to know
 what that might be. Then presently came a
 Voice, and told him; that ’twas the Soul of
Ammun, a Monk of *Nitria*. Now the distance
 between *Nitria* and that *Mount* is Thirteen Days
 Journey. The Monks seeing the Old Man
 (for he continu’d an Ascetick to his Old Age)
 in such a Maze, desired to know the reason of
 it. St. *Antony* told them that *Ammun* was dead:
 For this Monk was very well known among
 them, because he often came thither, and many
 Miracles were done by him; of which, this is

one. Having once an Occasion to go over the River *Lycus*, (which was a great Inundation of Waters) he desired *Theodore* to go at a distance from him, that they might not see one another Naked, as they swam over. Then *Theodore* withdrawing, he blush'd to see himself again Naked: And as he was blushing and solicitous, he was of a sudden convey'd to the other side. *Theodore* therefore (who also was a very Religious Man) having seen him got over, and not at all wetted with the Water, requested to know the manner of his Passage: But finding him loth to tell him, he took hold of his Feet, and protested he would not let him go before he knew. *Ammun* observing the Earnestness of *Theodore*, for the sake of his Protestation, consented to tell him, after he had engag'd him to tell no Body before he was dead; and so told him how he was carry'd over after an invisible manner, and laid on the other side: He did not walk on the Water, nor was the manner of it possible to Men, but only possible to those whom our Lord permits; as he did *St. Peter*. This *Theodore* told after *Ammun's* Death. But to return to *St. Antony*. The Monks to whom *St. Antony* told what he saw noted down the Day in a Book: And some Brethren that return'd from *Nitria* enquir'd about Thirty Days after, and brought word that *Ammun* dy'd the same Day and Hour in which *Antony* saw the Soul

lifted

lifted up on high; and they greatly admir'd the Purity of *Antony's* Soul, and wondred how he should immediately know what was done at Thirty Days distance, and how he saw the Soul carry'd up a-loft. But we have fresh Matter of Praise and Wonder from St. *Antony* still.

33. For *Archelaus Comes* having found him praying by himself in the Outer Mount, entreated him on the behalf of *Polycrateia*, (who was an admirable Virgin, and full of Christ) for she had a Pain in her Stomach and her Side, by reason of extream Exercise, and was very weakly all over her Body: Wherefore *Antony* pray'd, and *Archelaus* mark'd down the Day whereon *Antony* pray'd; and when he return'd to *Laodicea*, he found ~~the~~ Virgin well; and having ask'd them what Day she was first releas'd from her Weakness, he took out the Paper in which he writ down the Time when *Antony* pray'd for her, and immediately shew'd them the same time writ down in his Paper: So that they were all convinc'd that the Lord deliver'd her from her Pains when *Antony* was, by Prayer, forwarding the Goodness of our Saviour towards her.

34. He did also oftentimes give Notice, many days before hand, of Persons that were coming to him: Nay, sometimes he would tell the reason of their Journey a Month before hand; as that some came only ~~for a feast, and to see the~~

cause Distempered, others because Possess'd. And this we all know of all, That none that came to him thought the Labour of his Journey a Trouble, or a Loss; for every one return'd from him with a Sense of some Benefit receiv'd: But notwithstanding he spoke and saw such strange things, yet he would not have any one admire him for it; but rather to admire the Lord, who, by his Power, has granted us (though but Men) a Capacity and Liberty to know Him.

35. Another time having went down to visit the Outer Monasteries, and been prevail'd upon, by request, to go into a Vessel and pray with the Monks, He and He only perceiv'd a wretched and ~~and a wretched~~; the Company said there was some salt Fish in the Vessel; but he perceiv'd another kind of Scent: And whilst he was speaking, *a Young Man that had a Devil*, and had entred in before them and hid himself, cry'd out, and the Devil was rebuk'd by St. Antony, in the Name of the Lord *Jesus Christ*, and came out of him, and the Young Man was restor'd to his Wits: And then they all knew that 'twas the Devil ~~that~~.

36. There came to him also a Nobleman that had a *Devil*. Now that Devil was so terrible, that the Person that was Possess'd was not so much as sensible that he came to St. Antony, ~~and he was so terrible~~. Wherefore, they that brought

brought him begg'd of St. *Antony* to pray for him: *Antony* commiserating him, pray'd for him, and sat up with him all Night; and the Noble Youth, on a sudden, run against St. *Antony* and hunch'd him. Now those that came with him were very much disturb'd at it: But *Antony* said, "Don't ye be angry with the Youth; for 'tis not he, but the evil Spirit within him: (for being rebuk'd, and commanded to go away into some waterless Places, he was enrag'd, and did this) Therefore glorifie God for his doing thus against me; for that is a Sign that he is a going out. No sooner had *Antony* said so, but the Youth was well and himself, and knew where he was, and saluted the Old Man, giving Thanks to God.

37. Many other such like things did the Monks tell of him; and they all agreed in their Relation. But as wonderful as these things are, there are stranger things yet to be related; for, as he was going to pray before he eat, about the Ninth Hour, he was in a *Rapture*; and (which is a Paradox) as he stood up, he *saw himself without himself*, and some other Beings by himself, as it were in the Air; and, afterwards, some other bitter and terrible Beings standing by him in the Air too, and willing to stop him, so that he did not pass: But the Angels, his *Guides* and *Convoys*, withstanding them; they pretend to exact an Account of him, to see whether he was

not lyable to them. Now, they would have took the Account from his Birth: But St. Antony's Guides would by no means allow of that; and told them, "That the Lord had blotted all Faults since his Birth: But ever since he became a Monk, and promis'd to God, they might exact an Account. Then they having accused him of what they could not prove, the Passage became free, and presently he saw himself, as it were come to himself, in a standing Posture, and whole again. Hereupon, having forgot to eat, he continu'd all the remaining Day and Night Groaning and Praying; for he wonder'd to see how many we fight against, and through how great Difficulties any Soul must needs pass thorow the Air. He could not but, upon this Occasion, call to mind that Saying of the Apostle, Eph. 2. 2. *According to the Prince of the Power of the Air: for, here 'tis that the Enemy exerts his Power in Fighting, and attempting to stop those who pass thorow: for this Reason he the more earnestly exhorts Christians, Eph. 6. 13. Take ye the whole Armour of God, that the Enemy having no Evil thing to say of you, he may be ashamed: But we, when we had been inform'd of this, remembered the Apostle: Whether in the Body, I know not; or out of the Body, I know not: God knows. St. Paul was wrapt up as far as the Third Heaven, and heard unutterable Words: But Antony saw him-*

self

self going up into the Air, and contended till he was free.

38. He had also another particular Favour: for, as he was sitting on the Mount in a Praying posture of Soul, and perhaps gravelled with some doubt relating to himself (for not long before he had been conferring with some who had been conversant with him about the State of his Soul, and what place it should have after this Life) in the Night-time; (so that we may truly say, he was one of those Blessed Men, who *are taught of God*) one call'd to him from on high, and said, *Antony*, Rise, go forth and look; So he went out (for he knew whom he ought to obey) and saw a certain terrible, tall, deformed Personage standing, and reaching up to the Clouds, and, as it were, winged Creatures ascending; and him stretching out his Hands, and some of them he saw stop'd by him, and others flying beyond and above him, and those that pass'd them carried higher still, without the least Solitude; upon these the Tall Person gnash'd his Teeth; but over those that fell, he rejoyc'd. And the Voice said unto *Antony*, Consider on what thou hast seen. And his Understanding being open'd, he perceiv'd that 'twas the *Enemy of Souls*, who envies the Faithful, and seizes on (and hinders the Passage of) those who are accountable to him; but that he is not able to seize on those who were not perswaded

by him; for they get out of his reach. Being minded by such a Sight again, he strove the more to make a Proficiency in his Holy Purposes.

39. But I must do him Justice, by acquainting you, that he did not tell of these things willingly. But being he was long at his Prayers, and admiring with himself, those that were with him would be importunately asking him; so that he was forc'd, as a Father who could not hide them from his Children, to tell them: Besides too, he knew the Purity of his own Conscience, and that the Declaration of them would be profitable for them; for hereby he shewed the Blessed Fruit of Perseverance in Exercise, and that in great Difficulties God condescends to tender Consolation to his Servants, even by Visions. I might also tell you, how Patient he was under Afflictions, and how Humble of Soul, and how that Frame of Spirit made him revere the Canons of the Church with a peculiar Tenderness of Disposition, and how willing he was that every Clergy-Man should be preferr'd before him; for he was not asham'd to bow the Head before Bishops and Priests: And when-ever a Deacon came to him, to be benefitted by him, he discours'd usefully to him: But he would resign the Exercise of the Ministry, by Prayer, to him, not being asham'd to learn himself: for oft-times he propos'd Questions, and con-

descender

descended to give Ear to all that convers'd with him, and own'd himself benefitted, if any one spoke any thing that was useful.

40. There was much and wonderful Comeliness in his Face: If he was present with a great many Monks, and any one seem'd uneasie, that he might have a full View of him, though he did not know them before, yet, passing by the rest, he would run to him, as though he were drew by the Person's Eyes. He did not excell others in the heighth or breadth of his Body, but in the Constitution of his Morals, and the Purity of his Soul; for his Soul being free from tumult, he always had his outward Senses free from Disorders; so that his Countenance derived Cheerfulness from his Soul, and the Temper of it was discernable from the Motions of his Body; (as 'tis written) *Prov. 15. 13. A glad Heart makes a cheerful Countenance: But a sorrowful one makes it sad.* Thus Jacob discerned Laban to have some treacherous Design in his Mind, and said unto the Women, *Gen. 31. Is not the Face of your Father toward me as yesterday, and the day before?* Thus Samuel knew David; *For he had cheering Eyes, and Teeth white as Milk.* Thus also Antony was known; for he never look'd disturb'd, because his Soul was always at Peace. His Mind was constantly in a rejoycing Posture, and therefore he never had a lowering Look. He was also very admirable and strict as to his Faith and Piety.

41. He would never hold Correspondence with the *Meletian Schismatics*, because he knew their Wickedness, and Apostacy from the Faith; nor with the *Manichees*, nor with any other *Hereticks*, in a Friendly manner, any otherwise than to advise them to turn to Piety; for he judg'd their Friendship and Conversation to tend to the Mischief and Destruction of the Soul. He abominated the Heresie of the *Arians*, and charg'd all not to go near them, or to hold with their wicked Tenets. Some of the *Areiomani*tes having once came to see him; as soon as he perceiv'd what they were, he chas'd them out of the Mount, alledging their Discourses to be worse than Poyson. And when the *Arians* told a Lye, (as though he were of the same Judgment with them) he express'd great Indignation against *Arius*; and being sent for by the *Bishops*, and all the *Brethren*, he declar'd against them in *Alexandria*, telling them that this was the last *Heresie*, and the fore-runner of *Anti-Christ*; and he added, That the Son of God was not a Creature made of the things that are not, but the *invisible Word and Wisdom of the Father's Essence*. Wherefore, 'tis impious to say, there was a time when he *was not*; for He was always the Word co-existent with the Father. Wherefore, have ye no communication with the *Arians*; for *Light hath no fellowship with the Darknes*: For ye, who are pious, are Christians; but they who impiously

piously say, that the Son and Word of God, who is of the Father, is a Creature, differ not at all from Heathens, *who serve the Creature more than God, who created them.* But do ye believe, that all the Creation groans against them, because they reckon the Lord and Creatour of all things, by whom all things that were made were made, a Creature.

42. So publicly did all the People see that Heresie which so opposes Christ anathematis'd by this great Man, and therefore abominated them: And all of the City ran together to see *Antony*. The *Greeks* also, and those that were called their *Priests*, came to the Temple, saying, We desire to see the *Man of God*; for all call'd him so. Also the Lord cleans'd many that were Possess'd, by him, and heal'd many wounded Persons, and others that were wounded in their Understandings: And many *Greeks* desir'd to touch the Old Man, believing they should be benefitted thereby. By this means there were as many *Christians* in a few Days, as us'd to be made in a whole Year. Some Persons thought the Crowd was too troublesome to him, and therefore kept Persons from pressing upon him: But he was not disturb'd with them, and said to them, "The People are not more in Number than those Devils with which I have contended in the Mountain. When he went away, we went before him.

43. And as we were just at the Gate, as it were, a *Woman* cry'd out, "O Man of God, pray tarry a little, for my *Daughter* is grievously troubled with a Devil; Tarry, I pray thee, lest I also fall into some danger, by running after thee. When the Old Man heard her, he willingly tarry'd at our Entreaty; so the Woman drew near, and the Maid fell upon the Ground; and when *Antony* had pray'd, and mention'd *Christ*, the Maid rose up very well, for the Unclean Spirit was gone out of her; and the Maid bless'd God, and all the Spectators gave Thanks, and St. *Antony* himself also was very glad, and return'd to his own abode in the Mount: He was also very prudent, and, which is very strange, though illiterate, he was a very piercing and judicious Man.

44. Once there came to him *Two Greek Philosophers*, with a design to try him (now, at that time, he was in the outer part of the Mountain.) St. *Antony* perceiv'd what kind of Men they were by their Looks, and spoke thus to them by an Interpreter, O ye *Philosophers*, Why did you trouble your selves to come to such a simple Fellow? But they reply'd, That he was not so, but very prudent. "If ye come to a silly Fellow, said *Antony*, your Labour is lost, and to no purpose: But if ye think otherwise, become such as I am; for we should imitate all things that are fair and commendable. Had

“ I come to you, I would have imitated you.
 “ Since therefore ye come to me, become such
 “ Men as I am ; for I am a *Christian*. But they
 admiring, withdrew, for they saw the Devils
 dreading *Antony*.

45. Others also met him there, thinking to
 scoff at him, because he had not learnt to read. X
 Said *Antony*, pray answer me one Question ;
 “ Which think ye is first, the *Mind*, or the *Al-*
 “ *phabet* ? Whether of the two is the Authour
 “ and cause of the other, the Mind of Letters ?
 “ or, Letters of the Mind ? They answered,
 “ The Mind is first, and the Inventaer of Letters.
 Well then, saith *Antony*, “ Whoso has a sound
 “ Mind, stands in no need of Letters. Which
 Answer astonish’d them, and all that were with
 them ; so they went away, admiring to see so
 much Understanding in a private Man ; for
 though he grew Old in the Desert, yet he was
 not Savage in his Carriage, like a Mountaineer ;
 but he was Courteous and Civil. His Mind
 and Discourse was season’d with Divine Salt, so
 that none envy’d him ; but all that visited him
 took delight in him.

46. After this, some Pretenders to Wisdom
 among the *Greeks* came to him, and demanded
 of him an account of his *Christian Belief*, and
 made offers to dispute subtilly with him about
 the *Divine Cross*, in order to mock him. St.
Antony having paus’d a while, and pity’d their
 Ignorance,

Ignorance, spoke very well to them by an Interpreter, to this Effect: "Which of the Two is
 "more laudable, to confess a Cross, or to charge
 "those whom ye call Gods with Adulteries and
 "Sodomies? For our Confession is a sign of
 "Manliness, and Contempt of Death; but
 "yours are the Passions of Lasciviousness.
 "Which is better to say, That the Wisdom of
 "God was not chang'd, but for the sake of Sal-
 "vation and Beneficence to Men, assum'd an
 "Humane Body, that by Communion with the
 "Humane Race, he might make Men partake of
 "a Divine and Intellectual Nature; or, To liken
 "the Deity to Irrational Beings, and to worship
 "four-footed Creatures, and creeping things,
 "and Statues of Men? For, these are the Ado-
 "rations of your Wise Men. Moreover, How
 "dare ye deride us, who say, That Christ did
 "appear a Man; when ye, deriving the Soul
 "from the [Divine] Mind, say, That it wan-
 "dred and lapsed from Heaven into the Body?
 "and I wish it did not pass, not only into an
 "Humane Body, but into four-footed and
 "creeping Creatures. Our Faith saith, That
 "Christ came for the Salvation of Men; but
 "ye erring, say, The Soul is not generated.
 "We consider the *Power* and *Philanthropy* of
 "God, because this was not impossible with
 "God; But ye saying, That the Soul is the
 "Image of the Mind, yet attribute Lapses to
 "it,

" it, and fable it to be changeable, and, by
 " consequence, introduce the Mind as change-
 " able by the Soul; for, such as was the
 " Image, such must that of which 'tis the
 " Image necessarily be: But when ye have
 " such Thoughts as these concerning the Mind,
 " pray consider that ye blaspheme the Father
 " of the Mind himself. And as for the Cross,
 " What can ye say of ~~it~~? When ye see
 " wicked Men ensnare us, ye see we are ready
 " to endure the Cross, and to contemn Death,
 " whensoever or wheresoever forc'd upon us.
 " Alas! the *Fables* of the Rovings of *Osiris*
 " and *Isis*; and the *Treachery* of *Typho*, and
 " the *Flight* of *Saturn*, and *Gormandizings* of
 " *Children*, and of *Paracide*; What are these?
 " Yet these are your wise *Contrivances* and
 " mighty *Foundations*. But, moreover, How
 " comes it to pass, that when ye despise the
 " *Cross*, ye don't admire the *Resurrection*;
 " since those who speak of one, have also
 " writ of the other? or, Why are ye, when
 " ye remember the Cross, silent of the *Dead*
 " rais'd, the *Blind* who had their Sight re-
 " stor'd, the *Sick of the Palsie* who were heal'd,
 " and the *Lepers* that were cleans'd, and the
 " *walking a Foot on the Sea*, and other *Signs* and
 " *Wonders*, which shew *Christ* not to be meer
 " Man, but God also? Truly, to my mind,
 " ye do your selves wrong, and have not read
 " our

“our Writings with Sincerity: But, pray read
 “and see that the things which Jesus did, shew
 “Him to be God, pilgrimaging upon Earth for
 “the Souls of Men: But, pray tell us of your
 “great Signs.

47. “What can ye plead for Irrational Gods,
 “and their Savageness? Ye may, if ye please,
 “fly to shelter by Allegorising: Let *Proserpine*,
 “be the Earth; *Vulcan’s Lameness*, the Fire;
 “*Juno*, the Air; *Apollo*, the Sun; *Diana*, the
 “Moon; and *Neptune*, the Sea: But, never-
 “theless, this does not make it any more the
 “Worship of God: This is to serve the Crea-
 “tures more than the Creatour; for ye have
 “compacted these Stories out of the Considera-
 “tion of the Creation’s being Beautiful: These
 “Works should be admir’d, but they should not
 “have been made Gods; for, by this means, ye
 “have given the Architect’s Honour to the things
 “that he Built; which is just like paying that
 “Honour to the House, which is due to the
 “Builder; or, the misplacing the General’s
 “Honour, on the Common Souldiers. Come,
 “answer me these Questions, that we may know
 “why Christ’s Crois should be derided: But
 “they hesitating and looking this way and that
 “way, *St. Antony* smil’d, and said, “These things
 “are their own Proof at first Sight. And seeing
 “ye lean so much on demonstrative Reasons,
 “and therefore are not willing we should worship
 “without

“without rational Demonstration; first of all,
 “satisfie me about these matters, and, especially,
 “How the Knowledge of God is discern’d: by
 “Demonstration of Reasons? or by the Energy
 “of Faith? and, Which is the Elder, Faith by
 “Energy? or Demonstration by Reason? But
 they answering, “That Faith by Energy..is
 “the Elder, and the truly exact Knowledge.
 “Very well, said St. *Antony*; for Faith
 “springs from the Disposition of the Soul; but
 “Logick is one of those Arts which are com-
 “pos’d by the Soul: Wherefore, Demonstration
 “is not necessary for them, who have Energy
 “by Faith; nay, ’tis superfluous; for what we
 “perceive by Faith, you build by Reasoning:
 “So that oft-times you have not Words to ex-
 “press what we see within. Wherefore, Energy
 “by Faith is better and firmer than your So-
 “phistical Syllogisms.

49. “We Christians have not this Mystery
 “by the Wisdom of *Greek* Reasonings, but by
 “the Power of Faith, given us by Christ Jesu
 “from God. And that ye may see what we
 “say is true; behold, we, who have not so much
 “as learnt to spell, do believe in God, known
 “by his Works, and a Providence over all things.
 “And that our Faith is operative within, is evi-
 “dent; for we are supported by Faith in Christ;
 “but ye by Sophistical Strivings of Words.
 “Your *Spectre-Idols* are brought to nought;
 G “but

“but our Faith is extended every where. Not-
 “withstanding your *Syllogisms* and *Sophisms*, ye
 “don’t perswade any from *Christianity* to *Paga-*
 “*nism*; but we, who preach Faith in Christ,
 “weaken your Superstition; knowing very
 “well, That Christ is *God*, and the *Son of God*.
 “By your Oracles ye don’t hinder the spreading
 “of Christ’s Doctrin; but by but Naming
 “Christ Crucified, we chase those Devils whom
 “ye honour as Gods; where-ever the Sign of
 “the *Cross* is, there *Magick* is weak, and *Sorcery*
 “has no power. Tell me, Man, Where are
 “your Oracles? Where are the Inchantments
 “of the *Egyptians*? When did all these cease,
 “and vanish before the Cross of Christ was?
 “Does this therefore deserve so much Derision?
 “or, Do not rather the weak things that are
 “brought to nought and baffled by it? This
 “also is strange to observe; Your Followers
 “were never persecuted, but honoured by Men
 “in the City; but Christ’s Disciples are perse-
 “cuted, and yet they multiply and flourish more
 “than yours. Your Tenets, though celebrated
 “and applauded, are broke; whereas the Faith
 “and Doctrin of Christ, though derided by
 “you, and often persecuted by Kings, has fill’d
 “the World. When did the Knowledge of God
 “shine so bright? or, When did Temperance
 “and eminent Virginitie appear so much? or,
 “When was Death so despis’d, as since the Cross

“of Christ? But no one doubts of this when he
 “sees the *Martyrs* despising Death for Christ’s
 “sake, and whole *Churches Virgins* keeping
 “their Bodies pure and undefil’d for Christ’s
 “sake: Which are powerful Signs, and such as
 “do shew that the *Christian Faith* is the only
 “true *Faith* for Piety. Lo! ye, at this very
 “moment, don’t believe, but seek *Syllogisms*
 “from *Logick*; but we, as our Teacher speaks,
 “1 Cor. 2. 3. *Not by the Perswasion of Wisdom*
 “*in Greek Eloquence*; but by *Faith*, do effectually
 “perswade those that were us’d to the Artificial
 “Structures of Reason. See, here are
 “some afflicted with *Devils*, (for at that time
 “there were some such present) do ye, by your
 “*Syllogisms*, or *Magick*, or any other Method
 “that you please to chuse, and by invoking
 “your *Idols*, cleanse them, or your selves; or,
 “if ye can’t, lay aside your Quarrel against us,
 “be unprejudic’d, and ye shall see the *Power* of
 “Christ’s *Cross*: And having said so, he invoc’d
 “the Name of Christ, and sign’d the Afflicted
 “Persons with the Sign of the Cross a second or
 “third time, and the Men were presently whole,
 “and in their right Minds, and gave Thanks to
 “God; and the Philosophers were amaz’d at the
 “Understanding of the Man, and the Miracle
 “which he did. But Antony said, “Why do ye
 “wonder at this? We don’t do it, but Christ
 “by those who believe in Him: Do ye there-
 “fore

“fore believe, and ye shall see that we have not
 “an Art of Reasoning, but a Faith wrought by
 “Love for Christ ; which also ye may have ;
 “and when ye have it, ye will not seek De-
 “monstrations of Eloquence ; but then ye will
 “reckon Faith in Christ sufficient. These
 were St. *Antony's* Words ; but they estranging
 at this went away, saluting him, and owning
 that they were benefitted by him.

50. And now St. *Antony's* Fame reach'd the
 Ears of Kings and Princes ; for *Constantine Au-*
gustus, and *Constantine* and *Constans*, his Sons,
 having heard this writ to him, as a Father, and
 entreated him that they might receive an Answer
 from him : But he did not set an high Value on
 their Letter, but was the same Man that he was
 before they sent to him. When the Letters
 were brought to him, he call'd the Monks, and
 said to them, “Don't wonder that the King
 “writes to us, for he is a Man ; but rather, that
 “God has writ us a *Law*, and spoke to us by his
 “own *Son*. Wherefore he was unwilling to re-
 ceive them, saying, “He knew not how to an-
 “swer such Letters : But being warned by the
 Monks that they were *Christian Princes*, and if
 they were neglected, might be offended ; he
 suffered them to be read, and sent an Answer,
 “Commending them because they ador'd *Christ*,
 “and advising them of Matters relating to their
 “Salvation ; as that they should not regard pre-
 “sent

“sent *Grandeur*, but rather bear the future Judgment in mind; and should know and remember that Christ only is the True and Eternal King: And he also counsell’d them to be courteous, and to take care of Equity and the Poor. When they receiv’d this Letter, they were very glad. He was so obliging to all, that all look’d on him as a Father.

51. After this, he return’d to the inner Monastery, and stuck to his former Exercise; very often, as he was sitting or walking with his Visitants, he was very silent, (as ’tis written in *Daniel*, Dan. 4. 16.) and after an hours pause he would discourse with the Brethren very regularly: But those that were with him frequently perceiv’d some Vision. Once he told all the Affairs of *Egypt* to Bishop *Serapion*, who was sometimes within with him, and saw him engag’d with a Vision. Another time, as he was sitting, he was, as it were, in an Extasie, and frequently groan’d in the midst of his *Theory*; and, in an hour’s time, returning to his Friends, he first stood and pray’d trembling, and then kneelt, and continu’d so a good while; and when the Old Man rose he wept. The Company, trembling for Terrour, request’d to know the Reason of it, and were so importunate with him, that he was forc’d to speak, after he had fetch’d a great sigh: “Better had it been for me, if I had dy’d before I saw that Vision. Then they

they urging him to be particular; he said,
 "Wrath will seize upon this Church, and it will
 "be betray'd to Men who are like Brute Beasts;
 "for I saw the *Lord's-Table* encompass'd with
 "Mules standing round about it, and Hounds
 "barking within, and all manner of Beasts
 "making a disorderly Noise. Ye saw how I
 "sigh'd. I heard a Voice, saying, *My Altar*
 "*shall be abominated.* This was the Old Man's
 Vision. And, about Two Years after, there was
 an Incurſion of the *Arians*, and the Plundering
 of the Churches, when they took the Holy
 Vessels by Force, and made them be carry'd by
 Heathens, forcing them out of their Shops to
 joyn with them, and doing what they pleas'd in
 their Sight. Then all of us knew, that the Noise
 which the Mules made pre-signify'd to St.
Antony what the *Arians* now, like Wild Beasts,
 are a doing. But as soon as he had done saying
 that, he went on, and said; "My Children, don't
 "be cast down; for as the Lord was angry, so
 "will he again heal, and the Church will quickly
 "again recover its Beauty, and shine as it us'd;
 "and ye shall see the Persecuted resettled, and
 "Impiety again retreating into private Lurking-
 "holes, and true Faith deliver'd boldly every-
 "where with great Freedom: Only, take heed
 "not to defile your selves with the Doctrin of
 "the *Arians*; for their Doctrin is not that of
 "the *Apostles*, but the Doctrin of Devils; for
 "they

"they are not of a right Judgment, but Barren, and Irrational, like the Brutishness of Mules.

52. "Neither should ye be Faithless, or distrust such Wonders being brought about by a Man; for 'tis our Saviour's Promise, *John* 16. 23, 24. *If ye have Faith, but as a grain of Mustard-seed, and shall say to this Mountain, remove; it shall remove, and nothing shall be impossible to you.* And again, *Matt.* 10. 18. *Verily, verily, I say unto you, if ye shall ask any thing of the Father in my Name, he shall give it you: Ask, and ye shall receive.* "Tis he that saith to his Disciples, and all that believe in Him, *Heal the Sick, cast out Devils: Freely ye have received, freely do ye give.* Antony did not Cure Majesterially and Self-ascribingly; but he made his Prayer to, and nam'd the Name of Christ; so that it was manifest, that it was not he himself, but the Lord working and shewing Love to Men by Antony: Only Prayer and Exercise was St. Antony's; for the sake of that he sat on the Mount, and rejoyc'd in the Contemplation of Divine things.

53. He was very much troubled to see himself disturb'd by so many, and when he was dragg'd to the outer Mount: For the Judges desir'd him to come down into the outer Mount, (because 'twas not possible for them to come into the inner Mount, because of the Multitude of Clients that follow'd him) entreating him that

that they might but just see him: But he first refus'd to come to them. However, they tarry'd, and sent some Persons that were in Custody to allure him to come upon their account. Being therefore necessitated, by Compassion, when he saw them waiting, he came to the outer Mountain. This troublesome descent of his was not Useless, but very Advantageous to a great many. He did good to the Judges, by minding them to prefer Equi-ty before every thing, and to fear God, and to know, that *with what Judgment they do judge, they shall be judg'd.* Now the Judge and others urg'd him mightily to tarry there some time, and discourse concerning Matters relating to Salvation. But he having done Violence to himself, at the request of the Judge, and the Necessitous, in coming down told them he could not tarry with them any longer, and appeas'd their Urgency with him by a pleasant *Simile*: "As Fishes die upon dry Ground, "so Monks when they converse with you grow "loose and faint: Wherefore we must hasten "to the Mount, as Fishes to the Water, lest by "tarrying without some time, we forget what "is within. The Judge having heard this, and such like Sayings from him, wondred, and said, "This Man is truly a *Servant of God*; for, "Whence should such a private Person have such "and so great Understanding, unless he were "lov'd by God?

54. But there was a certain great Officer, Namely, *Balacius*, who bitterly Persecuted us Christians, because he was bigotted for the detestable *Arians*; He was so cruel, that he strip'd the Virgins, and scourg'd the *Anachorets* naked. So *Antony* writ him a Letter to this Effect; "I see Wrath coming upon thee, cease "to persecute the Christians, lest it fall upon "thee, and take hold of thee in an instant; for "it will come. But *Balacius* grinn'd, scornfully flung the Letter on the Ground, and spat upon it, and abus'd the Messenger, and bid him say to *Antony*, "Since you are so solicitous for the "Monks, I will also give you your self a Visit. And before five Daysexpir'd, Wrath seiz'd upon him; for *Balacius* and *Nestorius*, the under-Governour of *Egypt*, went out together on Horseback to the chief Seat or Mannor of *Alexandria*, call'd *Charea*, (now the Horses were *Balacius's*, and the gentlest of all that he kept) and before they came to the Place, began jocularly to repartee together, as they us'd to do; and, on a sudden, the gentler of the Two Horses, which *Nestorius* rid, bit *Balacius*, and fell upon him and mangled his Thigh with his Teeth; so he went strait-way back into the City, and dy'd in Three Days time. They all admir'd to see *Antony's* Prophecy so soon fulfill'd. This was his Way of Admonishing the Bitter and Obdurate.

55. Others that came to him he instructed so excellently, that they forgot their Law-Suits, and call'd those Happy that retir'd from a popular Life. He behav'd himself in the case of the Oppress'd, as if he himself, not they were the Sufferers. He had Power enough to do good to all, insomuch, That many Souldiers and others, who had Possessions, laid aside the Burthens of Life, and presently became Monks: In short, He was, as it were, a Physician bestow'd upon *Egypt* by God. What *griev'd Person* did not go back *Rejoycing* from him? What Person came to him *Mourning* for *Deceas'd Relations*, and did not lay by his *Sorrow*? What *angry Person* came, and was not turn'd into *Love*? What *Poor Man*, who saw and heard him, did not despise *Riches*, and find Consolation in his *Poverty*? What *Negligent Man* went away from him, and was not *stronger and more Fervent*? What *Tough* came to the Mount and saw *Antony*, and did not presently deny his *Pleasure*, and love *Sobriety*? Who came to him *tempted by Devils*, and was not *reliev'd*? Who came *troubled in his Thoughts*, and had not his *Mind made serene* by him? For, this was one great Benefit of *Antony's* Exercise, namely, That, as I said before, having the Gift of discerning of *Spirits*, he knew their Motions: Neither was he ignorant which way their Affection and Impetus bent. And not only he himself was not impos'd upon by them,

them; but he also comforted those who were *troubled in Mind*, and instructed them how they might baffle their Wiles, explaining the Weakness and Subtleties of the Devils working in them. Every one therefore, as animated by him, departed, daring the Devices of the Devil and his Party. Virgins also who had Suiters, having only seen St. *Antony* at a distance, continu'd *Virgins to Christ*. There came also some from Foreign Parts to him, who were dismiss'd from him, as from a Father, with great Benefit. When he dy'd, they were all his *Orphans*, comforting themselves with his bare Memory, and holding fast his Admonitions and Instructions.

56. And now 'tis but decent and fitting to acquaint you with the Nature of the *End of his Life*; for, indeed, 'twas such as does deserve Emulation.

Near his *Death*, he did (according to his old Custom) visit the Monks in the outer Mountain, and being informed, by Providence, of his End, he spake to them thus: "I make this as my last Visit to you, and shall admire if we should see one another again in this World. 'Tis time for me now to let go my Body, for I am near an Hundred and Five Years Old. At this saying, they wept, clung about him, and saluted him. But he, just as it became one leaving a strange Place for his own Countrey, rejoyc'd, and "charg'd"

“charg’d them not to be negligent in Labours,
 “nor to faint in Exercise; but to live, as dying
 “daily, and, as I said before, to keep their Souls
 “from filthy Thoughts, and to have a Zeal for
 “the Saints; but not to go a-near the *Meletian*
 “*Schismatics*; for, said he, ye know their wicked
 “and prophane purpose; not to have any Cor-
 “respondence with the *Arians*; for their Impiety
 “is manifest: Neither when ye see their Judges
 “in Power be ye troubled; for ’twill cease, and
 “their Opinion and Splendour is mortal, and of
 “a short standing; wherefore, keep ye your
 “selves pure from them, and hold the Tradition
 “of your Fathers, and principally a pious Faith
 “in our Lord Christ Jesus, whom ye have learnt
 “in the Holy Scriptures, and have often been
 “put in mind of, even by me.

57. When he had said this, the Brethren urg’d
 him to tarry and die there: But that he would not,
 he shew’d by his silence, as for many Reasons, so
 especially for this: The *Egyptians* love to bury
 the Bodies of Zealots, and especially of Martyrs,
 and wrap them up in fine Linnen. Now they
 don’t bury them in the Earth, but lay them up-
 on Couches, and keep them in Repositories by
 themselves, thinking thereby to honour the De-
 ceas’d: But *Antony* often besought the Bishops to
 warn the People against it, and also reprov’d ma-
 ny Lay-Men and Women for it, saying, “That
 “that was neither Lawful nor very Holy; for the
 “Bodies

“Bodies of the Patriarchs, to this Day, are pre-
 “serv’d in Sepulchres; nay, even the Body of
 “our Lord Himself was laid in one, and a Stone
 “was laid upon it, and hid it till he rose again;
 whereby he shew’d them that they transgressed
 the Law in not hiding the Bodies of the departed,
 although they be Holy; for, What is greater
 or more holy than our Lord’s Body? Many
 therefore afterwards bury’d under Ground, and
 gave Thanks to God. Now St. *Antony* knowing
 the Custom of *Egypt*; and fearing lest they
 should do so by his Body, hasten’d his Departure,
 and took his Leave of the Monks in the Outer
 Mount, and went into the Inner Mount, where
 he us’d to live.

58. A few Months after he fell *Sick*, and
 having call’d to those that were with him, (for
 he had Two within with him, who had been
 Asceticks with him Fifteen Years, and serv’d
 him because of his extream Old Age) he said
 to them, “I now (as ’tis written) go the way
 “of my Fathers, for I see my self call’d by my
 “Lord; but be ye sober, and finish a long-liv’d
 “Exercise: Be as earnest to hold fast your Pur-
 “pose, as though you were just beginning: Ye
 “know the Devils are plotting against you: Ye
 “know they are fierce in Will, but weak in Pow-
 “er; don’t therefore be afraid of them, but
 “breath Christ, and believe in Him, and live as
 “dying every day, taking heed to your selves,
 “and

“and remembring my Exhortations: Hold no
 “Communion with the *Schismaticks*, nor the
 “*Arians*; for ye know how I declin’d them, be-
 “cause of their Heterodox and Christ-opposing
 “Hereſie. Do ye ſtudy principally to cleave unto
 “Chriſt and his Saints, that after Death they
 “may receive you, as Friends and Acquaintance,
 “into Everlaſting Habitations. Think upon and
 “reliſh theſe Counſels; and if ye have any regard
 “for me, and do remember me, as a Father, don’t
 “ſuffer any one to take my Body into *Egypt*,
 “leſt they lay me in their Houſes; for for that
 “reaſon I came hither: Ye know how I have
 “rebuk’d thoſe who did it, and charg’d them to
 “do ſo no more. Do ye therefore bury my Body
 “under Ground, and mind my Words, that no
 “Body but your ſelves may know where I am
 “bury’d; for I ſhall receive my Body incor-
 “ruptible from my Saviour in the Reſurrection.
 “And pray do ye divide my Cloaths; Give one
 “Leathern Garment to Biſhop *Athanaſius*, and
 “the Blanket which he gave new to me, but is
 “now grown old; and the other Leathern Jacket
 “to Biſhop *Serapion*, and take ye the Hair-Cloth
 “and ſave it, my Children, for *Antony* paſſeth
 “away, and is no longer with you.

§9. Having ſaid this he ſaluted them, and ga-
 ther’d his Feet, and, as it were, ſeeing Friends
 come unto him, and rejoycing becauſe of them,
 (for he look’d with a cheerful Countenance as
 he

he lay) he left us, and was added unto the Fathers. So, in fine, the Monks wrapp'd him up, and buried him under Ground, according to his Command. And no Body, to this Day, except the Two Monks, knows where he was Bury'd. The Vestments being distributed, according as he order'd, every one kept them, as a great Purchase; for he that sees them does, as it were, see *Antony*; and he that puts them on, carries his Admonitions about him with Joy.

60. Such was *Antony's* Exercise, and such the End of his Life in the Body: And if these things are small, in comparison to his Excellency, judge ye what sort of *Man of God* he was, who, to so great an Age, from his Youth up, kept close to his rigorous Discipline; neither conquer'd by Variety of Food, upon the Account of his Old Age; nor changing the Habit of his Raiment, for want of Vigour; or so much as washing his Feet: And yet, in all respects, he was sound and unhurt; for he had his Eyes clear, seeing very well; not one of his Teeth was lost, only near the Gums they were worn, because of his great Age: He was also sound in his Hands and Feet, and much clearer in every part than those who use several Diets, Bathings, and Variety of Garments; and as to Strength too, they were much more ready.

61. St. *Antony* liv'd and dy'd admir'd and celebrated by all every where, and long'd for by those who never saw him: A great Sign of his
Vertue,

Vertue, and of a Soul that truly lov'd God; for he did not get his Learning by Books, nor external Wisdom, nor any Art: But *Antony* was renown'd purely for his *Devotion to God*. No one can deny that this was the *Gift of God*. How came he who was hid, and sat in a Mountain, to be heard of in *Spain, France, Rome, and Africa*, unless God had made his Name known every where, who promis'd this to *Antony* at first; for although such Heroes act secretly, and are willing to lye conceal'd, yet the Lord shews them, as Lamps to all, that they may know that his Commands, which he has given to reform us, are practicable, and thence may derive a Zeal for the ways of Vertue.

62. Read ye this to others, that they may know what sort of Life the Life of *Monks* should be, and may be perswaded, that our Lord and Saviour Jesus Christ will glorifie those who glorifie Him, and serve Him unto the End; not only bringing them to the Kingdom of Heaven, but making them, notwithstanding they hide and retire, celebrated here for their Vertue, to the Benefit of others. And, if there be a Necessity, read it to the Heathens, that they may know not only that our Lord Jesus Christ is *God*, and the *Son of God*; but that those Christians who serve Him truly, and believe in Him piously, reprove those *Spirits* whom they account *Gods*, and tread upon them, and chase them, as those who are the *Deceivers* and *Corrupters* of Men; and this they do by the Grace and Strength of Christ Jesus our Lord; *to whom be Glory for ever and ever. Amen.*

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